ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Only God

HERBERT ELLIOTT

The church was left to go the way
That men and wood must go.
Now glassless windows open up
To rain and wind and snow.

The plaster hangs in crumbling cakes
Inside, along the walls.
The sky looks through a broken roof,
The floor sags in and falls.

And holy hymns that rang out here
Will never ring again,
For only God steps in this church
With snow and wind and rain.

New York, N.Y.
Jan 41
Union Theo. Library
Broadway at 120 St.
New York, N.Y.

★ *January* 10, 1940 ★

The Coming Ministry

ANDREW BRUCE JARDINE

It is no longer a question of having women ministers. They are already here; not only in The Methodist Church, but in some other denominations also. In their effort to obtain parity standing with the men, the women may find much encouragement in the fact that their cause is being supported by such leaders as Professor Georgia Harkness of Garrett Biblical Institute, and Dr. W. P. King. Their near success at Kansas City is another indication of the trend of thought. One more continued educational campaign, and the victory will be won. Progress is being made.

The women who are back of this movement are not seeking self-interests. Many of them have nothing to gain personally. There is a principle at stake. The General Conference of the Methodist Episcopal Church in 1924 granted women the right of ordination, but the door to membership in the Annual Conferences was shut in their faces. Why ordain them, and continue to block the way for further advance? O inconsistency! Professor Harkness teaching the men ministers in their theological studies and yet denied Conference status!

A few women have been ordained without visible harm to the church. Contrariwise, a good element has been added which was lacking before. When provision is made for it, only the best women will be admitted to the Annual Conferences, and they will be a credit to the church.

Because of Christian advancement in civilization, the social status of woman is constantly improving. Now hundreds of occupations are open to her, with the same opportunities as for the men. Women are equally successful with men in education, science, arts, law, medicine, or what-have-you. Then why should the door to the ministry be barred against them? It is claimed that they cannot be successful as pastors, and then they are denied the privilege of demonstrating their ability. It is claimed that a church will not accept a woman pastor, nor will a woman accept an undesirable appointment. Charges will accept a woman pastor, receive her as cordially, and cooperate with her as heartily as with any man. Women do accept their appointments in as good a spirit as most of the men do. Do the churches ever object to the men sent them? Do the men ever resent being sent where they do not want to go? I know this has happened more than once, in my limited experience as an observer. Sometimes, when a woman has been considered for appointment to a certain charge, the question of her acceptance has been presented to the church board indirectly, with hesitation and apology, thus psychologically preparing for opposition. The tenure of the few women pastors will compare quite favorably with that of the men. I know of places where women pastors have been stationed upward of eight or ten years, and have been urged to continue longer. Are such pastors failures or successes?

Marriage need not be a hindrance to a woman pastor. How many millions of married women are gainfully employed n other callings? Adding a few more in the ministry will not result in any catastrophe. A husband might be an asset. When a young man enters the ministry he is advised by the authorities o get married and raise a family as soon as convenient. It is said that a wife will be a great help to him in his chosen work. While the young man is seeking, courting, and eventually marrying and raising a family, are not his time and attentions divided between his church and his family aspirations? It is sometimes said that the woman minister should not marry. Why not? Why should she not have the same freedom in this respect as a man? If the woman is to be denied marriage, so, in justice, should the man. If, happily, the married woman pastor should seek retirement from the public for a time, a substitute in the pulpit for a few Sundays can easily be provided. In the meantime, the pastor may still be available for private conference. And how the good women of the church will revel in the prospect of the expected newcomer! Men ministers have been known to become fathers while holding pastorates, but that has never been urged as an argument against men ministers. While their parenthood does not occasion absence from the pulpit for a sin Sunday, yet I have known them to absent from illness, or on account o three months' trip to Europe, and substitute was procured. Both husba and wife share equally in homemaki parenthood, and family life. Then w hold marriage against a woman mi ter but in favor of a man? All too lo this matter of sex has been given much prominence in the callings a occupations of men and women.

Women, you must get this right the votes of the men. Do not come b ging plaintively on your knees; be bo brave, determined, in your just cau Many of the men see the fairness, have retained some of the old prejud that limited the sphere of a woman the environment of her home. All th need is a little more education a enlightenment and Christian pers ality. Soon they will be proud to that they helped by their speeches a votes to raise you to the same status th themselves have.

With Our Writers

HERBERT ELLIOTT, St. Johnsbury, Vt.

ANDREW BRUCE JARDINE, Minneapolis, Minn.; a layman of the Northern Minnesota Conference.

PAUL SIMPSON MCELROY, Manchester-by-the-Sea; minister of the Orthodox Congregational Church.

JOHN OWEN GROSS, Indianola, Iowa; president of Simpson College.

HERBERT WELCH, New York City; former resident bishop of the Boston Area.

P. HENRY LOTZ, Wenona, Ill.; pastor of St. John's Methodist Church.

MERTON SPEED, Lynn; an observant churchgoer.

THOMAS T. JOHNSTON, Rockport; pastor of the Rockport and Bay View, Gloucester, Methodist churches.

A Message to the Church

Eight million Methodists stand today the edge of their Promised Land. Beh them lie years of disunion. They posses priceless heritage. Before them opens a w door of greater service and more effec evangelism. God wills that they enter.

We call all Methodists loyally to fol their bishops in the coming crusade of Methodist Advance. Evangelism, the go of Christ, "for every life and for all of l will be a chief emphasis of this nation-w movement. Notable days are ahead for Methodism.

We challenge every Methodist to afresh the lordship of Jesus in every are his life and to order his daily living in spirit of the Master. Through prayer empowers, through faith that faces forw and through love that redeems life, we each Methodist to seek and find that radi victorious way of life that overcomes world.

We urge every Methodist to share faith by telling his friends what Christ His church mean to him. The fields white with opportunity as 45,000 Meth churches face 60,000,000 unchurched Ar cans and 20,000,000 youth in no ch school. Eight million Methodists can ought to win their non-Christian frienc Christ and to His church.

We commend the joyful life of stew ship of prayer, of influence, of service, of money to every Methodist as a wa life for this Stewardship Year. The Cl like life is a life of stewardship.

We pray that the hearts of eight mi Methodists may be warmed to this Quest and that they may go forward their Promised Land under the white ners of the Son of God.

MESSAGE TO THE CHURCH BY THE JOINT COMMISSION ON EVANGELISM

Bishop Ralph S. Cushman
Bishop Charles C. Selecm
Chairmen.

ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

/OLUME CXVIII ★ BOSTON, *Wednesday, January* 10, 1940 ★ NUMBER 2

Strength to Overcome

A SERMONETTE IN ONE PAGE

PAUL SIMPSON MCELROY

d Jacob was left alone; and there wrestled a man with him til the breaking of the day. And when he saw that he pre- led not against him, he touched the hollow of his thigh; and hollow of Jacob's thigh was strained, as he wrestled with n. And the man said, Let me go, for the day breaketh. And ob said, I will not let thee go, except thou bless me.—Genesis' 24-26.

The words of Jacob, as he held tenaciously to that tor- enting experience, are significant. Even in the very face defeat, Jacob was determined to make his misfortune an portunity: "I will not let thee go, except thou bless me." These abnormal times in which we live are fraught with menting circumstances, and their very uncertainty eates problems and frustrations that require extraordi- ry fortitude and courage of us all. A recent reliable sur- y has revealed, for instance, that of one million grad- tes from our high schools and colleges (in 1939), sixty- e per cent. had definitely stated a preference for a white- lar job. Of that sixty-five per cent., only seven per cent. uld possibly hope to get the job they wanted—the rest ve had to content themselves with a second choice, and enty-two per cent. cannot even find employment.

Think of the discouragement, frustration, disappoint- ent, defeat, handicaps, and even tragedy that are in store many of us in this topsyturvy world in which we are ing. Under such conditions we cannot possibly avoid rdships, but when we are confronted with these stacles, we must not let them go until they bless us.

t was Carlyle who once said, "There are two men om I admire—the man of the soil who toils and the n who toils for the spiritually indispensable." Then he es on to say, "I do not bemoan the fact that these men st face hardships, but I do bemoan the fact that these rdships should cause the lamp of their soul to go out." e tragedy for us is not in the fact that we must face ing situations, but that in so doing we should let the ps of our souls go out.

suspect that there is no death sadder than that of a ng mother who has died in childbirth. This particular eral about which I should like to tell you comes from a source unknown to me, but it has for its chief mourner a man who was twice bereft in those pathetic circumstances.

"This man was not young when he first married; he was thirty-four—a quiet, studious fellow, and an anti-Royalist. Why his choice for wife fell on a light-hearted, fun-loving girl of seventeen, who came from a family of ardent Royalists, I leave for you to say if you can. There were eleven children in the jolly household where Mary Powell grew up; and the lonely quiet of her grave husband's home terrified her. She begged his leave to go home, and when she got there she said she would never go back.

"After two long years of absence, Mary Powell asked to come back to her husband, and he took her. What's more, he took in her 'raft' of relations, too, though his own funds were scant and he had his own aged father to care for.

"Mary was sobered by this time, and able to appreciate him; they seemed to have got on very well. Two little daughters came to them, and then a son, and they took a pretty garden house, not far from there, in what was called Petty France. But it was destined to be a house of sorrow. For only a few months after they moved into it, the bread-winner of the family became totally blind, and just about that time their little three-year-old son died. The next year, Mary lost her own life in giving birth to her fourth child, and left her husband in darkness and desolation, and three tiny girls. For three years that patient household struggled on as motherless households somehow do.

". . . Then came a bride to it, to be eyes to the blind, and mother to the motherless. Fifteen months later, her blind husband stood beside a grave and listened to the service consigning her and their stillborn babe to the tomb. Then he went home to his lonely house in Petty France, and to his bereft brood," and, determined that the lamp of his soul should not go out, John Milton began "Paradise Lost."

Did not Jesus make of the cross a thing of beauty and a symbol of sacrificial living, and did He not bless mankind by means of His tragic experience? When we suffer hardships and defeat can we not join with Jacob and say, "I will not let this experience go until it bless me"?

Make Missions Mean Missions

THE NEED OF A COORDINATED BENEVOLENCE PROGRAM

JOHN OWEN GROSS

The Centenary Movement in 1919 ushered in the era of centralization for Methodist missionary and philanthropic work. The decline in giving points to the need of separating mission and benevolent work that is of church-wide interest from the enterprises associated with Conferences. Confusing work that rightly belongs to a Conference with church-wide obligations results in loss of financial support, and also decreases missionary interest. Now, to be specific, the church's evangelistic responsibilities are local, but its missionary responsibilities are national and international. Mission responsibilities have been defined by Dr. Mark A. Dawber to consist of "making Jesus Christ available, known, and accepted to underprivileged, ignorant, and indifferent people, and through Him to bring people to a knowledge of God and His love for sinful man and to show the possibility of redemption and salvation." Such a definition fits primarily the foreign mission work and major homeland groups such as the racial and underprivileged folk in large cities, the Negroes, the Indians, the Mexicans, and the Southern mountaineers. Our national home mission program could well be concentrated on these groups, and the responsibilities of caring for many projects that are purely local be left to the respective Conferences.

In most of our areas there are mission projects that will fall into the list mentioned as being specifically national missions. There is also now in all of them some work that consists of supplementing salaries of pastors who are serving some of the weaker Conference charges where the members would rightly resent being catalogued as "underprivileged, ignorant, and indifferent people." Perhaps for the present, such work should be attached to the mission program, but a study should be made of planning for a Conference or national sustentation fund, to assist the pastors serving in territory where the economic level is low. This would tend to create a needed distinction in the home mission program and also help to place the obligation that is definitely local with the Conference. Such Conferences in turn would develop more rapidly a consciousness of caring for their own brotherhood and take a larger interest in the manning and development of their weaker appointments.

Some vexing problems now before the church in the form of debts on church buildings illustrate the danger of transferring local church activity out of local territory. Many churches, when building, went beyond their own resources, because they believed they could look to the Board of Home Missions for assistance. The results are too well known to require any further amplification. The policy of inciting local churches to give to a unified benevolent budget in order to get more for themselves did not furnish an adequate missionary motive.

Remote control for local church opportunities has also resulted in a reduction of both evangelistic and missionary activity for the churches. Sending a gift to Philadelphia to aid a suburban church in one's city may be necessary now, but a few years ago, during the great church expansion, the stronger city churches said to our mission leaders, "You care for the frontier and other needy places of the country, and we will look after our own sections." When the population shifts started in our large cities, Metho city unions and "mother churches" organized and foste what are now the suburban churches. That there is nee now a spiritual equivalent for the "daughters" of "mother" churches is agreed. Many of them, now be of deep missionary passion, might in this day respon an opportunity for creative religious work located wl they might have first-hand contacts. The quickening the evangelistic interest through providing service ou for members of stronger churches to assist the weaker c has always stimulated missionary giving. There are s forms of assistance that strong neighboring churches give neglected rural parishes that will be of more va than material gifts. But let it be said that monetary however, would come along, and also much easier preceded or accompanied by evangelistic interest.

The Board of Education is often referred to as a mi board in the family of church boards, although the G eral Conference has repeatedly designated it as a m board. The Board of Foreign Missions and the Board Home Missions are, in practise, the major boards of benevolent program and as such receive better t seventy-five per cent. of the total benevolent income. T leaves for the Board of Education and the other boa —Board of Hospitals and Homes, Board of Tempera etc.—the remainder. Such a policy in connection with Board of Education has handicapped the developmen its educational program among the four groups listed our special home mission responsibility. A high amoun correlation is needed between the Board of Home Missi and the Board of Education if a full-rounded missior program is developed in the home fields, particul among the mountaineers and Negroes. Amounts avail for distribution to some needy projects of the Board Education are decidedly restricted because of lack c coordinated home missionary and education program.

Conference institutions that are not in mission terri have lost most heavily in the program of centralizat Through this program, hospitals and colleges prospe for a brief period, but ultimately lost most of their for church support and friendly cooperation. The plan c Conference collection may now be out of line with m ern ideas of budgeting, but, nevertheless, it did keep institutions in the consciousness of the constituency. T were "ours," and when their financial support came t only a small part of the wide, wide program, appeared to be less and less dependent upon "us." L efforts were relinquished, and the relations and inte built up through many years of cultivation were lost. the other hand, it is likely that national support of s local institutions may have kept alive some which t own adjacent constituency realized had outlived their fulness.

The present system of giving credit for the money tributed by the churches definitely militates against Conference institutions. The success of a minister is r by his ability to secure the World Service apportionm That has added greatly to the value of vouchers issue General Conference benevolences. It is well known

onference work on which World Service vouchers are sued fares better than work on which only the lowly onference voucher is issued. A Conference director of ligious education or aid to pastors on small rural charges often possible through the World Service voucher, but ould be doubtful if the Conference voucher alone were ven. The present income for the Board of Education om general benevolences makes the assistance possible w for colleges through World Service quite insignifi-nt. Colleges are encouraged to secure local help and give onference vouchers for such help. For the sake of Con-rence work and Conference institutions, the Conference ucher should be given a higher value in Methodist rcles. It is to be hoped that the next General Conference ill provide a benevolent program that will protect the elfare of all causes—both local and world-wide.

The coming General Conference offers to The Meth-list Church the unusual opportunity of building its mis-onary and philanthropic program in line with present eds. The church must recover its lost passion for mis-onary endeavor,—the conviction that Christ is sufficient r the needs of the world,—and every interest of the entire nnectionalism should be directed to this end, and this d alone. I recognize that more than the mere tinkering ith the benevolence-procuring machinery is needed to store to the church its kingdom-building idealism. I lieve that by defining our national missionary responsi-lities and fixing our local obligations upon the particular onferences obligated to carry them, the church will start ward creating a more constructive program. In the end, e churches will be made more conscious of their stew-dship and the world "missions" will clearly denote such ork as the name has in the past pointedly suggested.

HISTORY AND PROPHECY

HERBERT WELCH

The "Old Master" (as some of us like to call Dr. John R. ott) has done it again! Who else is there among theo-gians or sociologists or statesmen who could produce so act, so weighty, and so compact a statement on world nditions and prospects as is contained in Dr. Mott's book titled "Five Decades and a Forward View"*? Here is e who knows more about the various nations of the rth, especially in their higher life, than any other man ve. What he has to say on this subject must be impor-nt. If he is despondent, we may well shiver; if he is hope-l, we need not despair.

Happily, through this history and this prophecy sounds note of optimism—a reasoned optimism which faces nkly the weaknesses, the dangers, and the failures of e institutions concerning which he writes, yet in mea-red words sets the balance on the side of "the everlast-g hope." As an historian, the author looks back and, nen necessary, looks down; but as a prophet, with eyes zing forward and upward, he marches unafraid into e future.

The use of the first person is most sparing in this narra-e, yet John R. Mott has been for fifty years the central ure in those remarkable movements he describes—the ernational and interdenominational efforts to make a ristian world. Other names have become familiar as se of leaders in the later days, but they are only infants this task alongside this veteran, the great apostle of operation, who has done more than have a dozen others combined to promote religious unity, which, after all, is a more important objective than union itself.

Dr. Mott's book treats of events "all of which he saw and a large part of which he was." He begins with that famous first college students' conference at Mount Hermon in the summer of 1886, under the inspired and stirring leadership of D. L. Moody. Little did we students who spent that month in the lovely hill country of the Connecticut Valley dream that the gathering of which we were a part was to become historic as the fount and origin of a new missionary crusade, world-wide in its reach. But from that gathering, under the skilful guidance of a small group of kindred spirits, among whom Mott soon forged to the front, there grew, step by step, the Student Volunteer Movement, the World's Student Christian Federation, the Missionary Education Movement, the International Missionary Council, and the National Christian Councils, all of which are outlined in this volume. The Laymen's Missionary Movement, the unfortunate Interchurch World Movement, the Institute for Social and Religious Research, the Laymen's Inquiry—all probably owe their being, directly or indirectly, to this "tide in the affairs of men" which was "taken at the flood." Then there were the World Missionary Conferences, at Edinburgh in 1910, at Jerusalem in 1928, and at Tambaram (Madras) in 1938, a masterly summary of which is given in Chapter VI.

All of these are surveyed, their services carefully evaluated, their relation to present and future needs defined. Some hopeful signs of the past decade are noted, especially the thorough and constructive research studies which have been carried on and which should point the way to wiser methods in the coming advance. Dr. Mott analyzes the causes of the slump in missionary giving, and from his own rich and extraordinary experience lays down some rules for financial success. By no rhetorical climaxes, by no emotional appeals, but by the piling up of solid facts, this volume impresses the reader with the present opportunities of the Christian movement, the enterprise of the ages, and summons believers to faith and sacrifice.

*FIVE DECADES AND A FORWARD VIEW. By John R. Mott. Har-& Brothers: New York. Price, $1.50.

THE FIRST METHODIST SOCIETY

At the celebration of the 200th anniversary of the founding of the first Methodist society at Wesley's Chapel on Monday afternoon [December 11], Dr. J. Scott Lidgett said that John Wesley was a strategist. He formed societies at Bristol for the west, in Newcastle-on-Tyne for the north, and at Moorfields for London, the city now at the center of an empire. That initial society, still active, was the beginning of the movement that had made Methodism a world-wide influence. The first Methodist church was formed in what they called the "Foundery," a disused cannon factory, and there the church met, a day school was established, a dispensary for the sick opened, and even a lending society was formed. People who thought that the early Methodists were unaware of the social obligations of their gospel made a great mistake. Addresses were also given by Rev. W. E. Sangster, M. A. (who was a boy in the circuit and entered the ministry from Wesley's Chapel), and Dr. Donald O. Soper, who traced Methodism back to "the power of a personality." Rev. Percy J. Boyling (Wesley's present-day successor as minister) recalled events just before Christmas two centuries ago. He pointed out that when the congregation left for the streets they would be in the measure of darkness in which, exactly so long ago, John Wesley preached to 6000 people, just about on the spot where they were then assembled.—*Christian World*, London.

ZIONS HERALD

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

HALFORD E. LUCCOCK
ERNEST F. TITTLE
RAYMOND H. HUSE
CLARENCE F. AVEY
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
WORTH M. TIPPY
LILLIAN WHITE
WILLIAM G. CHANTER

Correspondents

LESTER W. AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
T. T. BRUMBAUGH
H. ELLIOTT CHAFFEE
JESSE LEE CORLEY
WALTER BROOKS FOLEY
CARLETON LACY
FRANK R. HOLLENBACK
PAUL MORRISON
JOHN OWEN GROSS

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Stanley Jones's Latest Testimony

The publication of a book by Rev. E. Stanley Jones has come to be something of an event in the religious literary world. A considerable host of readers, therefore, will welcome his most recent volume, "Along the Indian Road."* It is intended by its author to stand as a sequel to "The Christ of the Indian Road," written some fourteen years ago. It brings that exposition up to date as regards both this missionary's interpretation of religion and the progress of that nation which he so ably serves.

As Dr. Jones himself suggests, this is a leisurely study which touches numerous topics as it moves on from chapter to chapter. But two subjects tower head and shoulders above the others: the rapid changes that are taking place in the Indian peninsula, and the author's own deepened faith in Christ. As regards the former, he reminds us that India's revolution is fivefold: intellectual, social, political, economic, and religious. In the Western world these transformations occurred for the most part in sequence, covering at least four centuries. The fact that they are shaking southern Asia simultaneously within the limits of a few decades, indicates something of the tremendous upheaval that this area now sustains. The outstanding personality within this flux is of course Gandhi. Undoubtedly Stanley Jones affords us a remarkably up-to-date glimpse of this exponent of something new in our world—non-violent non-cooperation.

The author's main interest is centered in Christ and Christ's word for our day. His book is evidence for the fact that he himself is a spiritual pilgrim. In the things of the soul he progresses from greatness greatness. He aptly suggests that the rôle of the mo ern disciple is not that of a lawyer arguing a case b that of a witness testifying to the truth that he has d covered.

"Along the Indian Road" bears all the earmarks this Christian emissary at his best—profound cultur insight coupled with spiritual reminiscences of t highest order.

*ALONG THE INDIAN ROAD. By E. Stanley Jones. The Abingdon Press: New York, Cincinnati, Chicago. Price, $1.50.

Dies Report

After months of a "tempest in a teapot" at Was ington, and lurid releases tending to show that abo every tenth man, woman, and child in the Unit States is guilty of participating directly or indirectly "subversive activities," the Dies committee has at la made its report to Congress. The document is mi compared with what the public had been led believe would be uncovered by this busy group. Co cerning the C. I. O., about which there has been such hubbub of criticism, the committee finds, after a that "the overwhelming majority of the members . as well as the president are not Communists or Co munist sympathizers"; but, unwilling to let it go that, the report declares that twelve of the C. I. constituent unions are more than "tinged" with Co munism. There has been too much dealing wi "tinges" on the part of the committee and not enou sifting out of hard facts supported by incontrove ible proof.

As to the proposition before Congress to vote co tinuation for the committee, no better comment h appeared than that of *The New York Times* Friday of last week. The editorial says, among oth things:

> Though the case for continuing such a committee is a strong one, Congress ought not to tolerate the unfair methods which the committee has frequently employed. Its chairman, Mr. Dies, has on various occasions encouraged or tolerated one-sided inquiry, wholesale innuendo, and unsupported charges. He has only recently made the absurd statement that the investigation ultimately would result in the "deportation of no less than 7,000,000 aliens employed in American industries." If Congress continues the work of the committee—as it should—it ought to express thorough disapproval for the methods of which Mr. Dies has frequently been guilty.

In case Congress should decide to give the comm tee a new lease of life, it might be well to have a ne chairman not quite so spectacularly minded as M Dies.

Two More Groups Protest

Following the action of the public relations co mittee representing the Northern, Southern, a National (Negro) Baptists in dispatching a letter concern to President Franklin D. Roosevelt over t appointment of Myron C. Taylor as the Presiden personal representative to the Vatican, two oth denominations have sent protests to the White Hou On behalf of the Seventh Day Adventist Gene Conference, J. L. McElhany, its president, sent a co munication to the President expressing opposition "a union of the church and state" and warning of t

danger of uniting religious and political organizations to bring about either religious or political ends. "It is a fact known throughout the world," Mr. McElhany stated, "that the Roman Catholics have been seeking for an ambassador of the United States to reside in Vatican City as the diplomatic representative of this country. Does the action of the President fulfil, to all practical purposes, the hopes of the Roman Catholics?" The executive committee of the American section of the Lutheran World Convention described Mr. Roosevelt's action in appointing a representative to the Vatican as "a cause of suspicion that political influences from religious sources are being exerted upon American national life." The committee also termed the action "unnecessary," "un-American," and "disruptive of American unity."

Something New—Something Valuable

Elsewhere in this issue of the Herald (page 44) appears an announcemtnt of true importance for these tense days. In an atmosphere created by the Dies investigation in Washington and the beginning of another war, and particularly the inexcusable Russian invasion of Finland, many liberals in this country are likely to lose heart or surrender their ideals of progress. At such a time, every leader interested in human welfare should keep his head—and his heart. He must continue to read and to think, and resist to the limit all sinister influences of a reactionary character that would sweep him off his feet. The lending library of valuable books on social, national, and international questions is an excellent idea. We hope that both ministers and laymen will avail themselves of the opportunity offered by this plan to promote serious reading and robust thinking, and will help to support it.

A Strong Message

In a spirit of solemn restraint, President Franklin D. Roosevelt delivered his message at the opening of Congress on Wednesday of last week. He stressed strongly as a major feature of his address this nation's hope of remaining at peace, but he recommended emergency measures for defense and means for cooperating with other nations "to encourage the kind of peace that will lighten the troubles of the world." The Chief Executive made just two requests—a heavily increased national defense program with taxes to pay for it, and the reenactment of the Reciprocal Trade Agreements Act, which expires next June. He touched only generally on domestic problems, although the New Deal's economic and social program was stoutly defended. He insisted that it was necessary to continue the program to subdue internal conditions which breed the philosophies of dictatorships. Many internal problems, particularly the one of unemployment, remained unsolved, he frankly conceded, despite the measures taken during recent years. A "side swipe" at certain Republican leaders was apparent in the message when Mr. Roosevelt accused certain persons of seeking to "instil a feeling of fear and defeatism in the minds of the American people" about the problem of unemployment. He said it did not take courage "to warble easy platitudes that if we will only go back to the ways that have failed, everything will be all right." Five hundred Senators and Representatives and about a thousand visitors in the gallery heard the message.

Finnish Relief

Acknowledging receipt of a number of gifts for Finnish relief sent the Board of Foreign Missions from the Herald office, Raymond L. Archer of the board's department of designated income says, "We are very much encouraged by the response of the the church and Christian friends in general to the need of Finland." Those of our subscribers who have sent gifts to be forwarded through the Herald office have received proper receipts from the Board of Foreign Missions. We hope that many more of our readers will respond to this exceptionally worthy appeal.

British Cabinet Shake-Up

A sudden turmoil which seems now to be spreading throughout Great Britain was precipitated last week when Leslie Hore-Belisha, Secretary of State for War, suddenly resigned his post, evidently at the suggestion of Prime Minister Neville Chamberlain. There is considerable mystery about this recent development, but it has been intimated that the war secretary has for some time been at loggerheads with the army chiefs over certain questions of policy in the prosecution of the struggle with Germany and Russia. In general, the issue seems to turn on a conflict between democratic and aristocratic ideals. Since Hore-Belisha assumed his post in 1937 he has furthered a number of army reforms. He reduced the average age of active British generals from sixty-three to fifty-five, introduced large-scale mechanization of the army, and raised the soldiers' pay. It is rumored that he demanded that the air force in France be subordinated to the army command. Along with Mr. Hore-Belisha's resignation came that of Lord Macmillan, Minister of Information. Oliver Stanley is the new Secretary of State for War, and Sir John Reith, former head of the British Broadcasting Company, is the new Minister of Information. At this writing it looks as though Prime Minister Chamberlain would be forced to tell Parliament the whole story of these resignations and make clear to the public just what is back of the moves.

Tuesday, January 16

Tuesday, January 16—remember the date of the great rally of New England Methodists in the country-wide "Advance" program sponsored by the Council of Bishops. Boston has the honor of being first in the list of eighty-two meetings to be held in various centers from the Atlantic to the Pacific. Already there are indications of a record-breaking attendance at the various sessions of this one-day rally of Methodist forces. From northern New Hampshire we hear that 150 persons are coming to Boston by bus for that occasion. There will also be a bus-load from the Bangor District of the Maine Conference. Certainly every New England Methodist who can possibly attend should be present for the first "Advance" meeting in the long series.

DROWSY ON THE JOB

Night is the time to sleep. And yet the world is filled with daydreamers, men and women who are drowsy on the job. It is simply amazing the number of persons who fail to take their tasks seriously. "I have made a failure of my life!" exclaims a neurotic, hoping for sympathy. By a process of rationalization, he has come to the conclusion that the "cards were stacked against" him or that outward circumstances frustrated him, whereas the straight truth is that throughout his career he was lazy, indolent, seeking for rewards without work. Look within! Our outward achievements or lack of achievements is simply the visible expression of an inner state. Character appears in work. Instead of indulging in self-pity over our bad fortunes, we should do well to pursue a course of rigid self-examination and stock-taking.

Thousands of toilers are nothing more than clock-watchers. They begin each day by looking forward with eager anticipation to its close. Their ambition in life seems to be to get rid of their task in one way or another. They have no interest in it. "I wish I had a million dollars" is their stock expression. Such an attitude leads to shoddy work, to irritation, bad temper, and a general dissatisfaction not only with one's employment but with life itself.

Thousands of other workers are postponers. They reverse the old saying "Never put off until tomorrow what you can do today," and make it read, "Never do today what you can put off until tomorrow." The result of this vicious habit of postponement is that tasks and engagements pile up until it becomes well-nigh impossible to "dig out." One of the best ways to conserve time and energy and achieve success in the pursuit of a task is to attack it at once, head on, with vigor and enthusiasm; for it is everlastingly true that "well begun is half done." Somehow a problem or a piece of work seems to unfold and shape itself toward a solution or a good completion when the worker seizes upon it with determination and perseverance.

Then there are the dawdlers. Instead of working with intelligence, close attention to detail, and constant application, they nibble at the job. "Here a little and there a little—work and play" seems to be their motto. Sometimes they nod or even sleep over their task.

What is to be said of the ambitious planners who seem not to know the meaning of the word "execution"? The palmists tell us that if the distance from a person's wrist to the roots of his fingers is greater than the length of his middle finger, he is better at planning than he is at execution. If these "fortune-tellers" are correct, the world must be full of stubby-fingered individuals. "Big Talk, why do you never get anything done?" should be the challenge to every daydreamer, castle-builder, postponer, procrastinator, big planner.

Work is the expression of character. Weak personalities reveal themselves in poor achievement and failure. It is likewise true that work well done reacts upon character to strengthen and perfect it. What sense of victory, what elation, what joy, peace, and harmony attend the soul after its possessor has satisfactorily completed a hard task! There is nothing like it. The busy life is the happy life. The reliable people are the hard workers. Wide-awake men and women toiling creatively are the very salt of the earth.

Christians ought to be enthusiastic workers not only in their secular tasks but also in the field of the church. If we really believe in Jesus, vitally believe in Him and in His teachings, we ought to give ourselves to His service with such ardor and zeal as would cause the world to gasp with wonder. And yet most of us live at a poor dying rate, dragging ourselves, as it were, to the church service as a favor to the minister. Why are so many churches half filled? Why is organized Christianity frequently so impotent in the face of great moral issues? We are drowsy on the job. O for a living, vibrant faith that could move mountains!

For the thousands of Christian ministers who are giving themselves with all their powers to the work of the kingdom of God, we have the highest respect, but there are some, sad to say, who are drowsy on the job. Not long since we heard a minister complain, "No one can do anything here." He was, it is true, located in a small community. His church was a weak and struggling one. But there were men, women, and children in his town who were unchurched. There were sick persons, sinning persons, perplexed persons, all around him. He was missing his chance. Reading newspapers and magazines in his study under a smoke-screen of pretense at studying, eating and sleeping, and waiting for a change of appointment and a "better church," this man was drowsy on the job, missing his opportunity for real service and his own character development. Furthermore, from the practical standpoint of his own advancement, he was selling out his future to indifference, indolence, and decadence.

What happened to Wesley when his heart was strangely warmed, to John Bunyan when he "woke up," to Dwight L. Moody when his eyes were opened? And what happened to the world around these great Christian personalities when, under the moving Spirit of God, they began to "get busy" and to proclaim the message of Christ with vigor and force? There is power enough if only those who are drowsy on the job would quit their daydreaming and begin to work

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

★

WILLIAM G. CHANTER

And Abel was a keeper of sheep, but Cain was a tiller of the ground.

The fourth chapter of Genesis contains one of the most familiar of all Bible stories. It is to be hoped that its familiarity has not obscured its message, for it has one for our own day which was never more pertinent than it now is. It is interesting at the outset to notice the probable origin of the story in a tale of

"old, unhappy, far-off things,
And battles long ago."

We can see in it a reminiscence of the age-long conflict between the agriculturalist and the shepherd with its treachery and savage bloodshed. We can see too the unhappy bitterness, leading also to cruelty and slaughter, which arises from differences in religious forms. But in the hands of the truly inspired author of the story as we have it, all these grim and crude elements are transformed into a vivid and moving expression of permanently valuable moral and religious truth. It is well worth a careful rereading.

And Cain was very wroth, . . . and the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shall it not be lifted up?

The religious lesson is this: true worship is a matter not of any particular form but of an attitude of the inner spirit. Cain's sacrifice had been rejected to his disgust, but his angry resentment is met by the divine rebuke—he must look to his own conduct and motives. If his own life was right, he need have no fear for his share of God's favor. But if it was not, then he must set about the task of making it worthy of the blessing of God. Worship without a deep sincerity of heart and a life guided by the standards of true righteousness could never find acceptance.

Now, of course there are those who will say that this is too obvious to need saying. And indeed it ought to be. The truth is, however, that most of the trouble that afflicts mankind is due to the neglect of the obvious. Jesus did not think it at all unnecessary to insist that worship must be in spirit and in truth, and were He with us in the body today, He would reiterate His saying. Look at the history of religion—rather, look at the history of Christianity alone. What cruel, what incredibly brutal things have been done by people who called themselves Christians to others who bore the same great name, simply because of differences of opinion regarding the proper forms of worship! How many of our unhappy divisions have really been based on a deep insistence on what Jesus would call the weightier matters of the law, and how many on what He would regard as secondary?

Nor need we confine ourselves to history. How truly is our Christian worship from week to week marked with a deep and consuming passion for righteousness? How careful are we to cleanse our hearts of the evil leaven of selfishness before we enter into the place of prayer? We call ourselves Christians—do we justify our assumption of that name? Is our satisfaction with our worship due to the consciousness, clear and distinct, of acceptance by our Lord, or is it due to a complacent acceptance by ourselves of standards which the Lord would never approve? Cain at least knew that he was not in favor. Perhaps we differ from him in a lower degree of sensitivity.

It is safe to say that any church in which a large group read deeply the religious lesson of this ancient story would be a new church. Perhaps the size of the group is less important than the depth of its appreciation of the critical importance which this lesson has for the life of the church and the religious development of its individual members.

Am I my brother's keeper? . . . What hast thou done? The voice of thy brother's blood crieth unto me from the ground.

If we are to separate the moral from the religious,—and that, by the way, is safe only as a convenience of classification, for the Bible never separates them in reality,—then the moral lesson is the supreme importance of human life and the responsibility to God Himself of every man for the welfare of every other.

Abel was only an obscure shepherd. But he was in Cain's mind very much in the way. A quick blow or two and the problem was solved—Abel would not give Cain any more trouble. Nobody knew—a pool of blood spread a little, but the thirsty earth soon drank it up and the first wind spread enough dust over the ugly stain to obliterate it altogether. What difference did one shepherd make?

But Cain was wrong. That pool of blood had a loud and terrible voice. It rang out through the vast spaces of the shuddering earth, it called through all the emptiness of the brooding sky, it reached the high heavens where sat the awful power of God Himself. It brought a quick and unescapable response, and the first murderer was brought face to face with the fact that one single human life was of value enough to elicit the high inquisition of the King of kings. It brought him face to face with the fact that there was a responsibility which he could not evade.

We are living in an age in which human life is taken so lightly that this, again, is a lesson that needs to be learned all over again. We talk lightly of such things as technological unemployment without taking the trouble to face the truth that human lives are literally rotting away because of it—and because of unemployment in general. We squabble over relief as though the only consideration was balancing a budget and not the wise and loving conservation of human self-respect. We slaughter people with our automobiles, in many cases because we value a drink more than we consider our high responsibility for the lives of our brothers.

Worst of all, there is war. And we do nothing effective to work out ways and means of stopping this grim cycle of massacres. There is nothing inevitable about war—the responsibility is ours. Dare we mouth assertions of the value of our national sovereignty as an excuse for keeping out of a federation of nations which might make war impossible? Dare we in the face of the Father of Jesus Christ? Dare we in the face of Him who asked Cain that terrible question, "What hast thou done?"

It is a curiously up-to-date story, this, isn't it?

What Music Means in My Church Service

A POWERFUL FACTOR IN CREATING A WORSHIPFUL ATMOSPHERE

P. HENRY LOTZ

SOLILOQUY—

I am Music.
I am one of the fine arts.
I am the handmaiden of religion.
I am deeply indebted to the church and religion for my development.
I am always available for the enrichment of the worship service.
I am found in the psalms of the Old Testament and in the hymnbooks of today.
I am not narrowly sectarian, racial or nationalistic. songbooks.
I am not narrowly sectarian, racial or nationalistic.
I am ever a source of inspiration and a bond of unity in great crises.
I am joy, praise, communion, aspiration, consolation, and consecration.
I am hymn, anthem, chorale, cantata, oratorio, and symphony.
I am found in the sacred books of China and in the Vedic hymns of Hinduism.
I am found in the haunting Negro spirituals.
I am known in the New Testament as The Gloria in Excelcis, The Magnificat, Ave Maria, The Benedictus, and the Nunc Dimittis.
I am the pipe organ, the superb instrument for religious purposes.
I am the voice of God and His peculiar messenger.
(Lotz, "The Quest for God Through Understanding," Bethany Press.)

In my church worship service on a recent Sunday, out of a total of eighteen different elements no less than ten consisted of some form of music. Imagine a service of worship without a voluntary, hymns, anthem(s), responses, and the other uses we make of music. My worship service would be seriously impoverished and badly crippled without music.

The music in my church service is an inspiration and a real support to the pastor. The congregation, the choir, and the organist all assist me in the conduct of the service. In this day and age it is asking too much of one individual, the pastor, to bear the entire responsibility for the development of an interesting and vital worship service each week of the year. He needs every help that instrumental and vocal music, rendered by worshiping persons, can contribute to the art of group music.

The voluntary of the organ and the processional hymn prepare the worshipers for an experience of communion with God. After the Saturday night movie, a late Sunday morning breakfast, a perusal of the Sunday paper, and other distracting experiences, appropriate music is imperative in order to create a worshipful atmosphere, a primary requisite for a vital worship experience.

Music is a powerful factor in creating a warm, emotional attitude, without which worship is unable to release the greatest human energies. It may produce a spirit of quiet and healing, joy and exaltation, consecration and activity, and a haunting quality that makes a man "sing at his work."

People will be interested and helped by a service of worship to the extent that they participate in it. There has been an increasing tendency over a period of time for the congregation to take a less active part in the service of worship. Professional singers, paid choirs, pastors who monopolize the audible praying, witness to this tendency. It is not the purpose of worship services to provide entertainment. A more hopeful tendency in recent times is the encouragement of congregational singing and the development of voluntary junior, senior, and adult choirs and choruses. Young people can often be challenged by the exacting demands of a good choir leader and the opportunity to serve through song where other kinds of church work may not appeal to them.

Our Puritan heritage has not been too favorable to the artistic in religion. Too often plain and unattractive church houses witness opening exercises in a stale religious atmosphere and a dim religious light. We could worship God in the beauty of holiness and the holiness of beauty. There is no particular virtue in poor musical performance or the use of cheap hymns and inferior anthems. There is good Scriptural warrant for offering the best to the Lord.

Children and young people can be led to appreciate the best in church music. Often they will select the inferior in quality, not because they consciously prefer it, but because they have not had the opportunity to become familiar with the best.

Professor Wieman draws the distinction between "collective" and "cooperative" worship. These suggestive terms serve to differentiate "group worship which is casual and superficial from group worship which is effective," to quote Robert Seneca Smith in "The Art of Group Worship" (Abingdon Press).

In any average congregation there is a wide range of age, experience, training, and ability. Children, young people, and adults must be fused into a sympathetic and responsive worship group. This can be done by speaking to them by means of music, the universal language. We need only to remind ourselves how effectively music has been used for far less worthy purposes, as in war and the sensual dance, to see how powerful it has been in uniting people. Modern industry, by means of the radio, is capitalizing for financial profit the warm emotions and tender associations of some of the old favorite songs and hymns.

Music has the advantage of making its appeal through the ear-gate as well as the eye-gate. It is also very effective in touching the emotional life. Because of the constant repetition of hymns, many of them are memorized before the individual reaches maturity. Add to this a study and appreciation of the great hymns as well as throwing them on the screen in association with artistic pictures, and we begin to appreciate the possibilities of teaching the essential truths of religion through music. Luther discovered that a hymn has more moving power than a dozen sermons. Coleridge said, "Luther did as much for the Reformation by his hymns as by his translation of the Bible." A Jesuit declares, "The hymns of Luther have killed more souls than all his books and speeches."

Comparatively few people possess a vital historical sense. To see life "clearly" and see it "whole" is not an easy

(Continued on page 41)

CHURCH PROGRAMS: OLD AND NEW

Merton Speed

Protestant churchgoers today seem to have become ɔsessed with the idea that going to church in the morn-ıg is all that is needed. This has had a very disturbing ffect on evening services, especially in the summer ıonths when people are on vacations.

In consequence of this situation, ministers are constantly n the alert for new ideas—something out of the ordinary -that will interest the parishioners and increase church tendance. One of the many reasons why people stay away rom evening services is, of course, the automobile. The ıdio is a great blessing to shut-ins, but it creates a lot of ay-ins also! If by turning the dials one can get better rograms than one's church can give, it is an incentive to ay home and listen. Thus the church is crippled, both nancially and religiously.

As I remember the simplicity of the church programs of ld, they did not cause the ministers much concern. Today, owever, it is felt that the more elaborate programs are aving a tendency to make churchgoing perfunctory ıstead of obligatory as formerly. I recall the time when, n Sunday morning, my father would say, "Come, chil-ren, help Mother do the dishes, and we'll all go to hurch." He would then hitch old Dobbin to the democrat vagon, tossing in a bag of oats and a bundle of hay, or, f it was in the winter, he would tuck us children into the ack seat of the pung among the blankets, and with Mother and Father in the front seat, with a basket of unch, we would start for the little white church at the oot of the hill, near the little red schoolhouse.

Sometimes Father would hitch old Dobbin to a long, ow, one-rail post, or again he would unbridle him and let im graze. In winter he would blanket him and put him n one of the covered stalls necessary to a country church.

The boys of the neighborhood would take turns pump-ıg the old church organ while they listened to the "village hoir" sing their anthems, after which the good parson vould discourse on the parable of the five loaves and the wo fishes. After Sunday school came lunch and perhaps visit to a neighbor. Then all hands would attend evening ervice, to be followed by the never-to-be-forgotten ride ome in the moonlight with old Dobbin prancing and leigh-bells jingling.

Ah, those were the happy days! The Tuesday night lass meeting led by some good brother or sister, with verybody taking part; the singing of the good old hymns ccompanied by the little melodeon with handles on each ide carried from house to house—these will long be emembered.

Nor shall we forget the revival meetings led by the ller-of-the-soil evangelist, whose only recompense was the atisfaction of working for the Master and donations of lothes and foodstuff for his farmily. This man preached he so-called "old-time religion" of our forefathers.

Some months ago a reprint from *The Living Church* ppeared in Zions Herald stating that a church in Colum-us, Ohio, had solved the vexing question of back seating y roping off the rear seats until the front ones were illed. That item brought up the question why it is that hurchgoers today are so "backward" about sitting in the ront seats in church. They will pay fancy prices for front eats at the theater, but only on Easter Sunday can they e induced to sit up front in church.

Several years ago the pastor of one of the largest hurches in the city of Lynn invited the local Salvation Army to conduct the evening service at his church. As the good captain assumed charge of the meeting, the pastor in a very kindly way asked the congregation to occupy the front seats, and not a soul stirred! Now, I hold that this back-seat sitting is not giving the minister a square deal and is only one instance of the lack of cooperation of churchgoers today, and that the correction of it would meet the hearty approval of ministers everywhere.

It is believed that this much-needed reform could be brought about by exercising a little "horse sense." For instance, the churches have recently set apart one day in the year as "Go-to-Church Sunday," with good results. Why not have some recognized church leader inaugurate and encourage a sit-up-front movement? I believe this would meet with a hearty response from the people and would be an exemplification of the Biblical verse "Cast thy bread upon the waters: for thou shalt find it after many days."

Everyday Living

GOD'S STARS

★

Joseph Fort Newton

"Last evening," a London physician said, "my children were on the street when a blackout went into effect. At first they were terrified by the sudden falling darkness.

"Then they came into my office, trembling, not with fright, but with faces aglow with happiness. 'Look, Father!' they exclaimed, 'we can see the stars—stars right here in London!'

"It gave my heart a lift. I had not been able to see anything but sorrow in the blackouts. My mind linked them with the despairing words years ago, 'The lights of Europe are going out!'

"But now my heart tells me—taught by my children—that the lights of God are still shining. The very darkness makes them more visible, if we will but lift our downcast eyes."

Yes, thank God, the very telling of the story gives one a lift. We have forgotten the still majesty of the stars, above our fretful, feverish life, each in its own orbit, obeying the will of God.

As daylight hides the depths of heaven, so our hurrying, garish life obscures the lights of God that never go out—the stars that shone in Eden, and will shine again in paradise.

How Dante loved the stars! They round off the three divisions of his "Divine Comedy," and save it from being tragedy. Yes, above our tumult and torment the stars still shine.

Today there is a blackout of liberty, justice, honor, and mercy in the world, the most appalling obscuration of culture in a thousand years; but the great starry truths still live.

If our worst fears are realized, and the darkness becomes absolute, let us remember that men before us have forgotten that night hides a morning star, which no winds can blow out. Even "the dayspring from on high" to give light to them that sit in darkness and the shadow of death —God's bright star shining to guide our wayward feet into the way of peace.

What's Good in the Movies

★

LILLIAN WHITE

"Gone with the Wind"

Such a terrific ballyhoo as "Gone with the Wind" got makes it difficult to judge it objectively. After years of disillusionment with moving-picture advertising, one is prepared to be disappointed again and find "Gone with the Wind" just another ordinary moving picture. With this expectation, one is afraid of not doing the picture justice. Certainly it is an interesting film. Through the three hours and forty-five minutes, it does not drag once. There is a succession of rather dramatic and striking events and a roster of interesting characters, very well cast. The events are plausible and realistically acted and photographed, for example in such little details as having the horse that has traveled a long distance frothing at the mouth. There is character delineation, which many films lack. There are many lovely shots of natural scenic beauty, though not unusually imaginative ones. The coloring is pretty, though not so beautiful as that of the new film "Untamed." According to all reports of the book, it has been followed faithfully, so the film is not disappointing in that respect. Scarlett, the principal character, is perfectly satisfying to readers of the book as far as I can discover.

What of the ideas embodied in the film? It expresses an admiration and nostalgia for the slave civilization of the prewar South. It shows none of the bad effects of that period on both white and black such as one learns from a book like Booker T. Washington's "Up from Slavery," for example. It pictures the Civil War as a tragic, futile, though gallant undertaking on the part of the Southerners. It shows the ruthlessness of Sherman's march and the complete devastation of the aristocracy at the close of the war. It takes the middle-of-the-road position about war, that view which we have seen in a number of movies—war is terrible, wasteful, even completely useless, yet we must take off our hats to those who participate in it; they are heroes. The noble man stands by his country when it calls to arms. The ideas of sex, marriage, and family life portrayed in the picture are conventional enough to meet the demands even of moving-picture mores. One wonders if Miss Mitchell is a woman-hater, for Scarlett must commit the sins and carry the blame in all her sex adventures. Her male partners are, if not guiltless, at least easily forgiven.

Is "Gone with the Wind" a great picture or a milestone in the development of moving-picture art? Only in its size. It is literally the biggest picture the screen has produced. But it has nothing of unusual significance to say, nor is its treatment original or unique. Of this year's films, I enjoyed "Ninotchka," "Good-by, Mr. Chips," "Wuthering Heights," "Love Affair," "We Are Not Alone," "Mr. Smith Goes to Washington," "The City," and "Gulliver's Travels" all more than "Gone with the Wind." However, it is well worth seeing.

"The Hunchback of Notre Dame"

The new screen version of "The Hunchback of Notre Dame" has no entertainment or educational values great enough to justify such an exhibition of ugliness, cruelty, and enjoyment of the infliction of pain. Let's not be blinded by our admiration for Charles Laughton as an actor or our hoary respect for the works of Victor Hugo. The character of the hunchback as played by Laughton is terribly and tragically ugly. Does any human being so horrible to the sight actually live? If so, would there be any reason for his being paraded before thousands of people? Is the human race ever more low or perverted than when in the mood of reveling in inflicting pain or seeing it inflicted? To me, even a representation of such perversion is degrading to look upon. Reading of things in a book is not so bad as seeing them, because of the indelible stamp the visual image makes upon the mind. When Victor Hugo wrote his books he served a good cause, he showed people the sufferings of the victims of the contemp rary social order. There might be some excuse for the screen show us horrors that exist in our own world today to awak us to action, but seeing this film will make us no more inte gent with regard to the inhumanities of our own civilizati There are gracious and lovely things in this picture, notab Maureen O'Hara; there are truths; the book from which it taken is a classic. But to my mind none of these things just its exposition of sin and torture, and I have never seen a fil which I think would be more awful for children.

Things to Think About

★

WORTH M. TIPPY

"Every visible and invisible creature is a theophany or appea ance of God," said John Scotus Erigena.

"If a man thinks long enough and firmly enough, he will forced by science to a belief in God, which is the foundation all religion."—*Lord Kelvin.*

"There is a power in this land hardly second to that of immense army. It is the wisdom and honesty, and the reput tion of it inspiring confidence at home and abroad, which belo to the character of Abraham Lincoln."—*From a sermon deliver before the Executive and Legislative Departments of Massach setts at Annual Election, January 6, 1864, by William A. Stear D. D., president of Amherst College.*

"A low wage scale means low living standards, insufficient fo for many, a great amount of illness, and, in general, unhealthf and undesirable conditions of life."—*Report on Economic Con tions in the South, 1939.*

Seven thousand five hundred twenty-five Pullman porters a on active duty in the United States. Additional are 609 atte dants in buffet and club cars, and 48 Pullman maids. The or nary overnight tip is 25 cents. Porters, contrary to general opi ion, are well paid, and have secure positions, seniority rights, a retirement pensions.

A family on an income of less than $800 is a medically depe dent family, according to the U. S. Bureau of Public Healt They cannot afford a doctor or dentist. There are eight milli such families in the nation out of about twenty-seven milli families.

Of 2451 rural counties in the United States, 1400 have no fu time health service, 800 no rural public health nursing servi and 500 need hospitals. Many lack facilities for scientific diagnos and service of specialists. Large areas do not provide hospita zation and nursing care for mothers during the critical peri of confinement.

The combined memberships of labor unions in the Unit States at the end of 1938, including American Federation Labor, Congress of Industrial Organizations, the railroad brothe hoods, and some independent unions, were above 8,000,000 wor ers. These are dues-paying members.—*Bureau of Labor Statisti*

What is more worth a man's time than a Christian churc It adds to the interest of a club or social center the glory a power of religion. It is enriched by the inspiration of music a the beauty of art. It brings together in democratic friendsh both sexes, all ages, and all sorts and conditions of men. It ten to fuse classes into a Christian brotherhood, anticipating t civilization that is slowly building on the earth. It is a co munity agency and teaching center for a Christian social ord in which exploitation and war shall be no more. Its horizo are to the ends of the earth wherever missions carry the gosp and its fellowship is in the Seen and the Unseen, in Time a Eternity.

NEW HORIZONS FOR YOUTH

World-Builders at Work

★

CLARENCE F. AVEY

Beyond Christmas

A year ago, shortly after Christmas Day, one of those human-interest cartoons by Denys Wortman, "Everyday Movies," pictured two children among a clutter of Christmas toys. Said one to the other, "Gee, ain't it funny how quick Christmas gets to be the day before yesterday?" Adults were saying with a tone of relief in their voices, "Christmas will soon be over and we'll be back to normal again."

Christmas seemed to pass with unnecessary haste in this particular season, 1939. Trees were taken down, the Christmas lights extinguished, and the characteristic symbols and songs of the Christmastide laid safely away to await the return of the nativity festival in 1940.

To be sure, none of us would care to have the terrific pressure of the past month continue over an indefinite period of time. Body and soul could hardly stand the strain! But, we wistfully ask, what of the Christmas spirit? Does "back to normal" mean that we shall sink below the level of thoughtfulness, of generosity and sharing, which we have achieved for a brief three or four weeks? Shall we no longer plan surprise gifts for the children of the poor? Will the sick and shut-in folk not hear our songs of cheer until next Christmas eve? Shall we now turn from consideration of others to consideration of ourselves?

It is to be hoped not! The "after-Christmas spirit" is more important than the Christmas spirit, something that should last 365 days of the year. Need will go on even though Christmas is ended. Peace and good will have to be preached in July as in December. Hunger and suffering are not periodic but continuous in such countries as China, ravaged by ruinous war. And speaking of China, have you noticed how the European news has crowded the cruel war in China to the obscure columns of the daily papers? While $100,000 a week is sent to Finland, only a trickle goes to China, where American dollars go farther for the salvaging of human life than anywhere else in the world.

Young people in the churches, don't let the Christmas candle go out! Keep your social service departments alert to the needs of the world about you. If you want suggestions, we will gladly give them to you.

Color Line in Athletics

That insistent problem of American life, racial prejudice, raised its head again when, in the recent intersectional football game, Boston College left its Negro player at home when the team went South to play in the Texas Cotton Bowl. There will be differences of opinion concerning the ethical necessities involved in the compromise which the Northern colored player made when he voluntarily stayed at home in deference to the recognized Southern prejudice against Negroes in athletics. Should Boston College have refused to play the game unless all players were accepted, regardless of race? Should Montgomery have adopted a rigid instead of a conciliatory attitude? It depends on how deep is your conviction on the problem of race discrimination, and on how you feel the cause of Negro equality may best be forwarded.

In any case, the incident simply draws attention to the Negro's supremacy in the field of athletics. The Negro is making an enviable record in many fields of achievement far out of proportion to his numbers and his opportunity, and in no field more than in athletics.

Joe Louis is still undisputed champion of heavyweight boxing, and there are many lesser figures in this branch of sport whose skin is black. In track athletics Negroes have exceeded their record elsewhere. In the 100-meter race at the Olympics in 1932, two out of the three runners representing America were Negroes. That day Eddie Tolan established a new Olympic record and brought the title back to America after a lapse of twelve years. He won the 200-meter race on the same day. Of Tolan and Ralph Metcalfe, who ran with him, it was said that they were "the two greatest sprinters ever to drive spikes into cinders."

Paul Robeson's record at Rutgers will long be remembered. He won twelve varsity letters in four different sports, track, football, baseball, and basketball. He threw the javelin, played end on the eleven, center on the basketball team, and was catcher on the baseball team. He was rated by Walter Camp as one of the all-time ends in football.

Let the Negro go on showing his capacity for achievement in every realm, athletics, music, art, and science. His cause will be won most likely by the weight of his own accomplishments rather than by moral arguments against racial prejudice.

Here and There in the World of Youth

What sport draws the largest number of spectators? One naturally replies that surely it is football, but is surprised to learn that one is mistaken. No, it's basketball. This popular game, which is enjoying its fiftieth year, was originated in Massachusetts. It was invented by the athletic director of the Springfield College of Physical Education, to whom the idea of the game first came and who suggested the rules by which the game is played.

The Christmas holiday season is the time for conventions and meetings of all sorts, especially those of learned and scholarly societies. Youth was not to be outdone, when two thousand of them interested in scientific subjects and research met in New York on December 27. With them came apparatus and the results of their own experimentation, which they proudly exhibited and on which they delivered "lectures" and conducted discussions. Thus does youth promote its interest in the conquest of the physical world.

The psychology of present-day young people and their response to the environment in which they live was recently revealed when eighty per cent. of young people who were polled in the city of New York expressed their opinion that, in view of the current unemployment situation, personal ability is no guarantee of success. Needless to say, this attitude presents a danger for youth. Effort should be continued to reassure young people that it does pay to develop talents and to live up to one's greatest capabilities. "I will study and get ready, and some day my chance will come," That is still the spirit for American youth.

PERSONS

★

Dr. Harry F. Ward of New York will speak next Monday morning, January 15, before the Boston Methodist Preachers' Meeting, under the auspices of the Preachers' Meeting and the New England Conference Unit of the Methodist Federation for Social Service, of which Dr. Edgar S. Brightman is chairman. The meeting will take place at 10.45 in Wesleyan Hall, 581 Boylston Street. Dr. Ward will speak on the international situation and its relation to social problems. It is expected that a luncheon will be held after the meeting, together with other groups that are interested in Dr. Ward's approach to these problems.

Bishop John M. Moore has been elected editor-in-chief of *The Southwestern Advocate,* Dallas, Tex., and Rev. Harry S. DeVore, Dallas district superintendent, made business manager of the publication. They will take over the work of the late Dr. A. J. Weeks, who was both editor and publisher. An editorial staff has been named to assist Bishop Moore, who also heads a policy and promotion committee incuding in its membership four other bishops. A campaign for 25,000 new subscribers will be launched immediately.

Rev. J. Arthur Edwards, pastor of the Methodist Church at Rockville, Conn., was appointed by the Civic Association, of which he is a member, as general chairman for the construction of "The Nativity" in the City Park. It was twenty-five by thirteen feet and rustic in trimmings. Several of the best artists of the city assisted in the work, and the indirect lighting effect added to its beauty. Fully a thousand persons were present on the opening night. Rockville pastors reported an increased attendance at their Christmas services, which was regarded as in a measure due to the influence of this symbol of the world's greatest event.

The many American friends of Professor Basil Mathews will deeply sympathize with him in the death of his wife, which occurred suddenly on December 10 in Exeter, England. "Mrs. Mathews," says *The Christian World* of London in announcing Professor Mathews's bereavement, "had fought a long and gallant battle against ill health, always with a beautiful and inspiring patience." The Mathewses were married in September, 1905. Professor Mathews is not resuming his teaching in Boston University this year, being now, as noted in a previous issue of the HERALD, connected with the Ministry of Information of the British Government as deputy director in the American Division.

Arthur B. Spingarn, New York attorney, succeeds his brother, the late Joel E. Spingarn, as president of the National Association for the Advancement of Colored People. He has been intimately associated with the work of the organization for more than a quarter of a century and for twenty-three years has been chairman of its national legal committee.

Mrs. Wallace E. Brown, widow of Bishop Brown, is making her home in Syracuse, N. Y., at 700 University Avenue.

Bishop Ivan Lee Holt has been elected chairman of the American Section of the Universal Christian Council on Life and Work, succeeding Rev. William Adams Brown, who has been made chairman of the joint executive committee of fourteen which was set up in the United States to prepare the way for the cooperation of American churches in the World Council of Churches. Bishop Holt, by virtue of his new position, becomes vice-chairman of that committee.

Dr. Sherwood Eddy recently joined the Community Church of Jackson Heights, N. Y., of which Rev. Lester Ward Auman, the HERALD's New York correspondent, is pastor.

Rev. William R. Wedderspoon, who died recently at his home in Coconut Grove, Miami, Fla., served several well-known Methodist churches during his many years in the active ministry. His pastorates included Emory Church, Pittsburgh, Pa.; Foundry Church, Washington, D. C.; St. James Church, Chicago, Ill., and Bryan Memorial, Coconut Grove. Mrs. Wedderspoon died last April. There are several sons and daughters.

An exchange of pastorates between Rev. Charles E. Carroll of the United Methodist Church of Hastings, Fla., and Rev. W. F. Reinfurt of Parrish Street Methodist Church, Wilkes-Barre, Pa., became effective January 1. The Hastings church is one of the first mergers effected between churches of the former Northern and Southern branches of Methodism. Dr. Carroll was for several years professor of social science on the faculty of Boston University and at one time belonged to the New England Conference.

Bishop and Mrs. John M. Springer of Elisabethville, Belgian Congo, arrived in New York last week Thursday on the steamship "City of New York" of the American South African Line.

Rev. Lud H. Estes, secretary of the Uniting Conference at Kansas City, Mo., has recently entered upon his twenty-sixth consecutive year as secretary of the Memphis Annual Conference.

Mrs. Joseph M. Harrell, wife of Rev. J. M. Harrell, pastor of the Methodist churches at Baltic and Versailles, Conn., is a patient at the Deaconess Hospital in Boston, where she is under observation and medical treatment.

Rev. Arthur Bonner, formerly a member of the New England Conference, later engaged in educational work in the South, is now retired and making his home in Santa Cruz, Cal., with his son Warren, who is a member of the California Conference.

Dr. Richard Davidson, principal of Emmanuel College, Toronto, has been elected chairman of the North American committee of the World Council of Churches. Owing to the war, the meeting of the council tentatively set for the present year will not be held.

Rev. and Mrs. Cassius Clay Whidden have their winter residence at 40 Dudley Street, Reading. Mr. Whidden has been a member of the Maine Conference for fifty-three years.

Rev. William H. Duvall, pastor of the Linden Methodist Church in Malden, offered the prayer at the recent opening of the superior court, winter criminal session for Middlesex County, in Cambridge. Mr. Duvall has again been appointed a chaplain at the house of correction by the sheriff, Joseph M. McElroy, a member of Trinity Methodist Church, Cambridge.

Henry Leslie Osborn, former dean and twice acting president of Hamline University, St. Paul, Minn., died on Wednesday of last week in St. Paul, at the age of eighty-two. Dr. Osborn was a graduate of Wesleyan University, class of 1878, with a doctorate of philosophy from Johns Hopkins in 1884. He became professor of biology at Hamline in 1887 and held that post until his retirement in 1935. He was also dean of the faculty from 1918 to 1931, and acting president in 1923 and

n 1932-'35. His wife, Effie Miller Loag Osborn, whom he married in 1887, urvives him.

EVENTS

★

Some 350 churches have reported to he Area office a total attendance of at east 15,000 persons at watch-night ser- ices who heard the radio address of Bishop G. Bromley Oxnam. There vere doubtless thousands of other isteners, some churches having joined vith other denominations in services, nd many people having heard the roadcast in their own homes.

Official fall registration figures for Boston University, announced a few ays ago by President Daniel L. Marsh, eveal that 11,820 students are enrolled n the twelve schools and colleges. These figures include the total registra- ion of the Summer Session and extra- nural courses. Geographically, the stu- ents represent forty-six states and four- een foreign countries.

The Boston meeting of The Meth- dist Advance, to take place on Tues- lay of next week, January 16, will be- in at 10 A.M., in Copley Methodist Church, corner of Newbury and Exeter treets, with a devotional service con- ucted by Bishop G. Bromley Oxnam. Three addresses will follow: at 10.30, An Ancient Secret Rediscovered," by Bishop Paul B. Kern of Nashville, Tenn.; at 11, "This Nation Under God," by Bishop Robert E. Jones of Columbus, Ohio; 11.30, "What Is This Methodism?," by Bishop Clare Purcell f Charlotte, N. C. From 2 to 4 P.M., t Copley Church, there will be a vomen's mass meeting, with Bishop urcell speaking on "Women and the Methodist Advance," and Bishop Jones n "A Solid Front of American Meth- dism." Also from 2 to 4, at the Church f the Covenant, Newbury and Berke- y streets, there will be a men's forum vith addresses by Bishop Kern, on Methodism Faces Her Task," and ishop Jones, on "The Negro in the Inited Church." The program will ach a climax in the Methodist mass eeting at 7.30 in Symphony Hall, Huntington and Massachusetts ave- ues, when there will be music by the oston University Seminary Singers nder the leadership of Professor James . Houghton, and addresses by the ree visiting bishops, Bishop Jones speaking on "The Heavenly Warfare," Bishop Purcell on "A Church Christ Can Use," and Bishop Kern on "Meth- odism and the Drift in Religion." In conjunction with the morning program there will be held in the vestry of Cop- ley Church at 10 o'clock the quarterly meeting of the New England Branch of the Woman's Foreign Missionary Society, to be followed by luncheon at 12.30.

The First Methodist Church of Bur- lington, Vt., Rev. David Reid, pastor, celebrated the opening of its new parish house with a public inspection and house-warming New Year's Day. Erected at a cost of approximately $20,000, the recently completed struc- ture provides additional Sunday school and social facilities to meet the grow- ing needs of the church. The parish house conforms in general exterior appearance with the church, being built of native red stone, with Isle La Motte granite trimmings. The second floor is devoted to one large room to be known as the Mary Reid Room in memory of the pastor's wife, Mrs. David Reid, who died a year ago last October.

Copies of the Minutes of the special sessions of the New England and New England Southern Conferences, held on December 14 and 15 respectively, have been received at the HERALD office.

For the twentieth year, Boston Uni- versity School of Theology is sending out its gospel teams into Methodist churches in eastern Massachusetts. Under the direction of Dr. Adolphus Linfield, professor of evangelism and director of supervised field work, the theological students annually give their services to churches requesting them for the three winter months—January, February, and March. Each team works one month in a church and then is assigned to another church. There are thirteen teams this year, composed of five students each. The captains in- clude: Vincent Hall, Sterling, Kan.; Charles Elson, St. Paul, Ind.; Marvin Johnson, Corona, Cal.; Kuranosuke Sasaki, Japan; Wendell Creath, Agency, Iowa; Ray Harshfield, Par- sons, Kan.; Joseph Tubbs, Salisbury, Md.; John Taylor, La Cygne, Kan.; Charon Denson, Logan, Ala.; Leslie Johnson, Sheridan, Wyo.; Harris Hev- erly, Howard, Pa.; Leland Keemer, East Waterford, Pa.; and Carl W. Saunders, Wauseon, Ohio. The teams conducted their first 1940 services Sun- day at the following churches: Grace, Haverhill; First, Stoughton; First, Somerville; Wellington, Medford; East Braintree; Wakefield; Stoneham; Parker Street, Lawrence; Fairlawn, Shrewsbury; Bethany, Roslindale; Dorr Memorial, Lynnhurst; First, East Weymouth, and Porter, East Wey- mouth.

"Keep Open the Channels of Inter- Group Activities" is the subject an- nounced for the Atlantic States Insti- tute of Human Relations to be held at the Willard Hotel, Washington, D. C., January 16 and 17, under the auspices of the National Conference of Jews and Christians. At this institute, Prot- estant, Catholic, and Jewish leaders will meet for a series of informal round- table discussions concerning the most effective means of overcoming inter- group prejudices.

The North China Annual Confer- ence has elected President Samuel L. S. Lee of Peking Theological Seminary and Principal F. S. Kao of the Peking Hui Wen Academy as ministerial dele- gates to the General Conference of 1940. The lay delegates are Mr. Liu I. Hsin and Mr. Chi We Kang.

A Summer School of Ministerial Training for the New England and New England Southern Conferences will be held this year at East Green- wich Academy, East Greenwich, R. I.

The annual meeting of the Board of Education of the Methodist Episcopal Church will be held Wednesday and Thursday, January 31 and February 1, in the Methodist Book Concern Build- ing at 740 Rush Street, Chicago. As authorized by the Uniting Conference, the board is continuing the admini- stration of its various enterprises—81 schools, colleges, and universities, 69 Wesley Foundations, a three-million- dollar Student Loan Fund, and 24,000 local church schools of religion. The general theme of the two-day sessions will be "Advancing While Uniting."

Renew!

Beginning with this issue of the HERALD, a new method for notifying subscribers of the expiration of their subscription is inaugurated. Look in- side the front cover for the special noti- fication envelope if your subscription expires during February. If you find such a permit envelope, on which we pay the postage, please enclose a check or money order for $2.50 and mail at once, thus renewing your subscription for another year. Act today and help the HERALD by your promptness. It is hoped that by this new plan collections may be made more quickly and more economically than heretofore. You can help us by your cooperation.

A Unique Venture

Boston University, expanding its program in line with its aim of more educational service for more persons, initiated on Monday evening of this week, January 8, a unique venture in popular adult education to be known as the Boston University Radio Institute. Monday's program, broadcast from 9.15 to 9.30 in cooperation with Boston station WAAB and the Colonial Network in New England, began a ten-week series of dramatized, lively educational broadcasts, four programs a week continuing through Sunday, March 17. Four nationally recognized Boston University professors, authori-

HOWARD M. LESOURD

EXECUTIVE DIRECTOR, BOSTON UNIVERSITY RADIO INSTITUTE

ties in their professional fields, will bring to the microphone their combined talents, specialized information, and experience, in three evening broadcasts, Monday, Wednesday, and Friday nights, and a Sunday Breakfast Round Table, 9.30-10 A.M.

According to Dr. Daniel L. Marsh, president of Boston University, this pioneer endeavor in popular adult education is the first such project to be attempted so far as known. President Marsh explains that so many persons are prevented from attending university classes or extension courses, owing to the nature of their work or their geographical locations, that the Radio Institute has been inaugurated. The hope of Boston University authorities is that, in the mood of real democracy, more educational opportunities will thus be made available to more people. Judging by the numerous and eager inquiries that have been received at the office of the newly formed Radio Institute, 178 Newbury Street, Boston, by Dean Howard M. LeSourd, executive director, the need for such a program has been keenly felt for a long time, President Marsh added.

Each series of study courses will run for a period of ten weeks, Dr. LeSourd has announced. At the end of that time, a new series, devoted to different and varying fields of interest, will be started. The series of ten lessons a course, forty lessons for the total of four courses being conducted simultaneously, will be completed at the end of the ten weeks. The membership fee is two dollars, covering cost of operation, making the cost a lesson the low price of five cents. The *Radio Institute Journal* published every two weeks, with expanded material, is included in the membership fee.

The four pioneer Boston University faculty members who will direct personally the initial series, and their subjects, are: Dr. David D. Vaughan, one of the nation's foremost sociologists, "The High Road of Marriage," a course in social ethics, Mondays; Wilbur I. Gooch, professor of education, "Your Job and Your Future," a scientific approach to vocational guidance, Wednesdays; William G. Hoffman, professor of English and author of several references and textbooks in his field, "Everybody Talks," a course in the art of speech improvement, Fridays; Professor D. R. Hunter, "Religion for Every Day," a Sunday Breakfast Round Table discussion by several people on universal religious problems, Sunday mornings.

The Boston University Committee on Radio, which has worked on the perfecting of the Radio Institute program for more than a year, is composed of faculty members as follows: Dr. LeSourd, dean of the Graduate School, chairman; Dr. David D. Belding, professor of bacteriology and pathology; Donald Born, professor of education; Dean Ernst Hermann, professor of physical education; Professor Hoffman; James R. Houghton, professor of music; Arthur L. Brown, professor of law; L. Harold DeWolf, professor of philosophy and psychology; Warren T. Powell, professor of religious education; George M. Sneath, professor of English; Professor Vaughan.

The Radio Institute Executive Committee, which is in direct charge of the institute, is

ELEANOR R. MOSELY

EDITOR, "RADIO INSTITUTE JOURNAL"

made up of: chairman ex officio, President Marsh; executive director, Dean LeSourd; *Journal* editor, Eleanor R. Mosely, director of publicity, Boston University; script editor, Dr. Loring B. Andrews, director of programs and of program service division, World-Wide Broadcasting Foundation; radio production manager, Ralph L. Rogers, instructor in radio, Boston University College of Business Administration; associate radio production manager, Colonel A. Ralph Steinberg.

Bits of Fun

Little Jerry hiccuped as he was saying prayers. Putting his hand over his mou he murmured, "'Scuse me, Lord."

An author sent a manuscript to Ambro Bierce with the request that he give her "criticism in one sentence and drop furth comment." He replied: "The covers of yo book are too far apart."

This brings to mind a deft acknowled ment of William Makepeace Thackeray up receiving a book from a notorious hac "Your volume has arrived. I shall lose time reading it."—*Watchman-Examiner.*

Fond Mother—Well, Johnny, what did t music teacher think of your rendering the "Morning, Noon, and Night Overture

Johnny—After I'd played a few bars, told me to call it a day!—*Selected.*

Bobby (squeezing toothpaste from t tube)—How much may I take, Mother?

Mother—Oh, a little, about as big as bean.

Then Bobby squeezed the tube and o shot the paste.

Mother—Oh, not so much! I said as b as a bean.

Bobby—Yes, but this is a string bean. *Christian Index.*

An actress was taking her dog for a wa in the park when she met her deadliest riv wearing a new fur coat. The dog began leap in a friendly fashion around the wear of the fur coat. His mistress apologiz sweetly. "Don't mind Fido," she said. "H so keen on rabbiting!"—*Montreal Star.*

The mother said firmly, "If you childr don't agree, I shall have to take your p away."

The younger replied, "But, Mother, we agree; Bill wants the biggest piece, and do I."—*Lookout.*

"Have you been to any other doctor b fore you came to me?" asked the grouc doctor.

"No, sir," replied the meek patient. went to a druggist."

"You went to a druggist?" exclaimed t doctor. "That shows how much sense so people have! You went to a druggist. A what idiotic advice did the druggist gi you?"

"He told me to come and see you," repli the patient.—*Selected.*

Teacher—What's a Grecian urn?

Pupil—It depends on what he does. *Exchange.*

The defendant in a Southern cou charged with keeping a dog without license, kept interrupting the witness a was reprimanded by the judge.

"Do you wish the court to understand t you refuse to renew your dog license asked the judge.

"Yes, your honor, but—"

"We don't want any 'buts' here. You w be fined. You knew very well the licen had expired, didn't you?"

"Yes, your honor," said the defendant desperation, "but so has the dog."—*Bos Globe.*

Colleger student's note to roommate, w had gone out for the evening: "If I'm stu ing when you get back, wake me up." *Selected.*

Southern District Letter

★

W. STRINGFELLOW, Superintendent

'he Ladies' Aids of the Southern District the New Hampshire Conference were mmoned to a rally in Amesbury, Mass., vember 16. More than 300 women came. s. Leota Titcomb of Salisbury, Mass., dist president, presided in the morning, and s. LeRoy W. Stringfellow of Haverhill, ss., in the afternoon. Addresses were de by Mrs. Arthur S. Brown of New-, Mass., Rev. Annalee Stewart of Malden, ss., and the district superintendent on the owing subjects: "Women in Our New urch," "Methodist Women on the March," l "The Ladies' Aid." Mrs. James E. ams of Haverhill, Mrs. John Gibbons of nesbury, and Mrs. John T. Lord of Ando-, Mass., presented some district projects. An interesting feature of the afternoon gram was a panel discussion of local dies' Aid problems by Mrs. W. S. Lane of wrence, Mass., Mrs. Arthur E. Baum of tsmouth, Mrs. Warren H. Davis of shua, Mrs. Gertrude Horne of Rochester, ss Esther Ellis of Lawrence, and Mrs. over C. Loud of Moultonville. A sympo-m on "The Best Thing My Ladies' Aid s Done" was participated in by represen-ves of many societies.

More than forty delayed first quarterly ferences have been held since September 1. ne of them revealed problems, struggles, l heartaches. More of them brought to nt achievements worth while and encour-ng. The eight federated churches have n officially visited. Three of their pastors Methodist; the others are Congregational-Baptist, and Universalist. In some of these urches a spirit of unity is manifest, there ms to be a healthy spiritual life, and the -flung kingdom interests are commendably nembered. Not so much can be said of ers—as it cannot be said of some that are of the federated class!

Bishop G. Bromley Oxnam's visitation on Southern District was made on Novem-21, 22, 23. For the superintendent, it was delightful experience. Pastors and laymen re highly pleased. All of us are saying, hanks, Bishop Oxnam, for your presence, ur interest, and your fine spirit of broth-y cooperation and helpfulness!"

St. Mark's in Lawrence is sixty years old a society. The present church building is y years old. Anniversary plans are under y, one of which calls for the reducing of indebtedness by $1000. The church ool has a robed choir of twelve voices. e hundred new Abingdon Hymnals have n purchased. Rev. William J. Campbell is aggressive student supply pastor.

Central, Lawrence, under the able lead-hip of Rev. Ernest A. Miller, broadcasts morning service once each month over LAW. The recent annual fair netted the n of $850. Young people from eighteen thirty years of age have been organized purposes of study and social fellowship. e large number of young people attending worship services is very encouraging.

St. Paul's, Lawrence, is happy with the toral direction of Rev. Charles M. Tib-ts. The church building has been given oat of paint. The members of the men's b have built a new garage for the pas-s car. Finances are in good condition.

Oaklands, Methuen, is proud of its excel t choir of some seventeen members. A recent presentation was the cantata "Paul, the Prisoner of the Lord." Rev. Joseph D'Alfonso is giving excellent leadership to this active little church, made up of members both of American and of Italian descent.

First, Methuen, is displaying zeal in carrying on its usual activities. The church school is showing marked advances. A junior choir of thirty-three members is a recent achievement. Its vestments have been secured by the presentation of two operettas under the direction of the pastor's wife. The pastor, Rev. Reginald B. Nichols, is to be congratulated upon a very musical family.

The churches in Salem, including Pleasant Street, North Salem, and Tenney Memorial, have joined with other denominations in a six-week Leadership Training School. Rev. Joseph Stopford of Pleasant Street, Rev. Gerald Jones of North Salem, and Rev. Sven A. Laurin of Tenney Memorial are leaders in this worthy enterprise. Mr. Laurin also supplies Ayer's Village, a small but courageous church where real achievements are being registered. The vestry displays a new ceiling and new flooring on the platform. New steps to the front entrance of the church and repairs on the roof have cost more than $100. A Junior League has recently been organized.

Amesbury, under the guidance of Rev. C. Walter Frye, is taking forward steps which lend encouragement to all. The parsonage has undergone extensive repairs and improvements. Repairs also have been made on the exterior of the church building. The men's club recently entertained the other men's clubs of the city, with the result that a Men's Council was organized with a Methodist as president. A striking feature of the Christmas program was the "White Gifts Service." The Ladies' Aid is to be commended for the manner in which it entertained the recent district rally.

A young people's choir of about thirty-five voices greatly helps to make the services worshipful in Salisbury. A men's chorus has recently been organized. The church school attendance averages well over 100, and the Epworth League, with an average attendance of about 25, is a going concern. Rev. Reuben S. Holthaus is the energetic pastor.

Hampton has given special attention to its kitchens, both in the church and in the parsonage. The active Wesleyan Society and the Ladies' Aid are largely responsible for the renovations and improvements. A feature of the Christmas observance was the presentation of the pageant "They That Sit in Darkness," by Dorothy Clarke Wilson. Rev. Calvin Warburton and his people are happy in the manifestations of a healthy progress in all departments of the work.

At Grace Church, Keene, where Rev. J. Tremayne Copplestone is serving very effectively, progress is being made in the efforts to lift the indebtedness incurred by the recent hurricane. There is a new junior choir of twenty-three voices, and a new fellowship group for young married couples. The central feature of the fall's program was the observance of the seventieth anniversary of the erection of the present church building. At the anniversary dinner on November 22, an historical sketch was given, and an address made by Rev. Edward F. Miller, a former pastor. At the anniversary service on Sunday afternoon, November 26, Rev. Charles C. Chayer of Manchester preached. There was an extensive historical exhibit, prepared under the direction of Mrs. Copplestone.

What Music Means in My Church Service

(Continued from page 34)

achievement. The great hymns, anthems, and other musical selections develop a sense of relationship not only to the people and worship of Old Testament times, New Testament times, and the Middle Ages but also to the various nationalities and communions producing and using them. How can a world or ecumenical church better be built than through the use of the world's great religious music?

In this characteristic it is closely related to prayer. Music soothes the wounded spirit; it calms the disturbed person; it encourages the down-hearted; it challenges youth; it comforts old age. Music as the handmaiden of religion in the experience of worship plays a very important rôle in making human beings supermen. The words of Francis Pott form a fitting conclusion to this article:

Here, great God, today we offer,
  Of Thine own to Thee;
And for Thine acceptance proffer.
  All unworthily,
Hearts and minds, and hands and voices,
    In our choicest
      Melody.

BOOKS JUST RECEIVED

★

JOURNAL OF THE UNITING CONFERENCE of the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church. Held at Kansas City, Missouri, April 26-May 10, 1939. Edited by Lud H. Estes, Secretary; Edgar R. Heckman and Cuthbert W. Bates, Associate Secretaries. The Methodist Publishing House: New York, Cincinnati, Chicago, Nashville, Dallas, Richmond, Pittsburgh, Baltimore.

WHEN CHRISTIANITY WAS NEW. By Robert E. Speer. Fleming H. Revell Company: New York. Price, $2.

THE OLD FARMER'S ALMANAC, 1940. By Robert B. Thomas. Little, Brown & Company: Boston. Price, 15 cents.

VOICES FROM THE YOUNGER CHURCHES. Edited by Roy J. McCorkel. Friendship Press: New York. Price, paper, 50 cents.

THE CHURCH AND A CHRISTIAN SOCIETY. By Wade Crawford Barclay. The Abingdon Press: New York, Cincinnati, Chicago. Price, $3.50.

FROM WHENCE COMETH MY HELP. By Boynton Merrill. Harper & Brothers: New York. Price, $1.25.

THE KNOWLEDGE OF GOD. By D. Elton Trueblood, Ph.D. Harper & Brothers: New York. Price, $2.

RELIGION FOR FREE MINDS. By Julius Seelye Bixler. Harper & Brothers: New York. Price, $2.50.

FAR AND WIDE

News from Herald Correspondents

★

New York Letter—

SEVEN TO THREE HUNDRED FORTY-ONE

METHODIST ADVANCE PLANS—FIRST NEGRO MAGISTRATE—RELIGIOUS LEADERS PROTEST DIES COMMITTEE

NEW YORK CITY, JANUARY 2.—The nationwide Methodist Advance Movement, authorized by the Uniting Conference, is under way in the New York Area. Bishop Francis J. McConnell and his district superintendents, together with the lay leaders, are actively promoting a very significant program to be carried out in New York City on January 26. Bishops Paul B. Kern, Robert E. Jones, and Clare Purcell will be the guests of the Area, and other distinguished speakers will participate in the program. A meeting for the ministers of the Area will be held in the morning at 10 o'clock, and at 2.30 P.M. a general meeting has been arranged for men and women. Both these meetings will be held at Christ Church. The climax of the day's program will be reached in a great mass meeting at Carnegie Hall at 8.15 P.M., with addresses by Bishops Kern, Jones, and Purcell. Bishop McConnell will preside.

* *

"1940 Born in Wild Revelry" declares a front-page headline in *The New York Times*, and then follows the subhead "While 1,250,000 make merry in Times Square, prayers for a war-torn world are offered in churches." Scanning the article, this correspondent found a vivid description of the midnight revelry, 341 lines of it; and tucked away in the heart of the article, to be discovered only by those who were searching for it, was a sentence of seven lines which read, "At watch-night services, regular churchgoers, and others to whom the occasion seemed more one for meditation than for revelry, prayed for the continuation of peace in this country and its restoration throughout the world." Seven to three hundred and forty-one may indicate the relative news value of these two aspects of the New Year celebration, but the unreported watch-night services held in scores of churches throughout the city, especially Methodist churches, far outweighed the significance of a million and a quarter merrymakers jammed into Times Square.

* *

Myles A. Paige, New York's first Negro magistrate, was elevated to the Court of Special Sessions on New Year's Day, just fifteen years after his admission to the bar. In announcing the selection of Justice Paige as the first member of his race to serve in this capacity, Mayor La Guardia said: "I have not and will not appoint anyone just because he is a Negro. That won't help the group. Every appointment I've made, I'll stand by, because it was made on merit, and that reflects to the benefit of the group." Justice Paige graduated from Howard University in 1921, and later worked as a Pullman porter while pursuing his study of law at Columbia. He has served as a deputy attorney general in the Workmen's Compensation division and did commendable work for four years as a city magistrate. His appointment as a justice of special sessions is for the regular ten-year term at a salary of $12,000 annually. He is forty-one years old.

* *

Over the signatures of ninety-eight clergymen and religious workers, a letter to Speaker William B. Bankhead of the House of Representatives, made public yesterday by the American League for Peace and Democracy, urged that the House refuse further appropriation to the Dies committee on the grounds that its work and methods constitute a real "un-American" activity. "We believe," declared the letter, "that if the Dies committee is permitted to proceed in this irresponsible manner, such protection as is afforded to minority opinion in the United States by the Bill of Rights will soon be gone and we shall be living under a dictatorship. . . . The committee must be dissolved before it succeeds in dissolving our Bill of Rights."

The letter pointed out that the committee had continually blocked the national chairman of the American League for Peace and Democracy, Dr. Harry F. Ward, in his efforts during seven hours on the witness stand to get the facts about the League and its program into the records of the hearing. "We believe it is pertinent to ask," the letter continued, "if this is a committee sincerely interested in investigating un-American activities, why has it not brought to the stand Rev. Charles E. Coughlin, why has it not investigated the so-called Christian Front, the Christian Mobilizers, and other anti-Semitic, anti-democratic groups which have terrorized certain neighborhoods of our city?"

Among the Methodist signers of the letter were Dr. Sherwood Eddy, President Arlo Ayres Brown and Professor Dorr Diefendorf of Drew University, Professor Samuel L. Hamilton of New York University, Professor Paul S. Minear of Garrett Biblical Institute, Hiel D. Bollinger and Harold A. Ehrensperger of the Methodist Board of Education, Ralph B. Urmy of Lyndhurst, N. J., Loyd F. Worley of New Haven, Conn., Edgar S. Jackson of Bridgeport, Conn., Theodore C. Bobilin of Hempstead, N. Y., and Wayne White of New York City.

* *

Visitors to New York City, during the two months following January 26, will have an opportunity to see some of the greatest Italian paintings and sculptures. The exhibition will be held at the Museum of Mod ern Art, and announcement states that i has been arranged for the purpose of givin Americans a chance to see these masterpiece before they are returned to Italy, where law has recently been passed to prevent thei ever leaving that country again. They wer brought to America last summer for show ing at the San Francisco World's Fai Among twenty paintings and seven piece of sculpture to be exhibited are Raphael "Madonna of the Chair," Correggio "Madonna and Child," Michelangelo "Madonna and Child with the Young S John," Fra Angelico's "The Naming of S John," Masaccio's "The Crucifixion," an Della Robbia's "The Annunciation."

* *

On Saturday of this week the New Have District Conference will be held at the Firs Methodist Church of Waterbury, Conn. Th principal address will be given by Bisho Francis J. McConnell on "Tendencies of th Time." . . . Rev. David K. Sloatman, pa tor at Greenport, N. Y., for the last tw years, has been appointed to the Westvill Church of New Haven to succeed the lat Rev. William G. Giffin.

LESTER WARD AUMAN.

Denver Letter—

HOLIDAYS IN COLORADO'S CAPITA

PASTORAL CHANGES—A COLORFUL FI URE GONE—RELIGIOUS AFFILIATIONS OF UNIVERSITY STUDENTS

DENVER, COL., DECEMBER 26.—The holid season has come and gone at Colorado's ca tal, leaving the usual misgivings in t minds of the more thoughtful with respe to the deeper good. The usual extravagan and follies have been committed in t name of a great universal sentiment. A no of saving grace is found in the steadily i proving attitude of the Christian comm nity toward the Christmas theme. O churches generally have done their pa toward lifting the day to a higher level dignified pageantry, music, and worship. T pulpits have echoed with sincere appeals peace. In our more expansive moods refer to ourselves as "The City of Light since the great turbines on "the slop quickly transform the waters of the Co rado into energy east of the divide. T friendly competition in the illuminated plays in homes, public buildings, parks, a boulevards has never been so evident as t year. With reasonable allowance for commercialization of the material thi with which the Yuletide days are imp mented, we are still glad to believe t

year by year the spirit of the Galilean becomes an increasing factor in the affairs of men.

* *

The pulpit of Trinity Church in Denver welcomes back to Colorado Samuel W. Marble from First Church, Albuquerque, to take the place relinquished by Otto H. Houser in assuming the superintendency of the Denver-Grand Junction District. Dr. Marble is a son of the West and a product of Methodist schools in Kansas and South Dakota. He is succeeded at Albuquerque by James H. Brawn from St. Paul's in Pueblo, who assumes the pastorate of the most important Protestant church in New Mexico. Dr. Houser has been warmly received in his new responsibility. John L. Spargo closed his long ministry at Fort Morgan to take up the responsibilities of the St. Paul's parish.

* *

With the passing of George H. Stuntz, the Methodist itinerancy of this state loses one of its most colorful figures. Born on a Pennsylvania farm eighty-four years ago, one of a large family of whom the late Bishop Homer C. Stuntz was one, Dr. Stuntz was largely self-educated. His ministerial career began and continued some years as a local preacher in his home neighborhood. He became a member of the Erie Conference and later transferred to the Colorado. His first appointment in the West was at Victor in the Cripple Creek country. He did not retire until well past threescore and ten, after four long pastorates here. His memory for names and faces was remarkable. He was an individualist, and was immensely popular as a pastor. After retirement, he entered politics, serving a term as county judge of Bent County, and represented his district in the Colorado State Assembly after he was well past eighty. His interment took place in Evergreen Cemetery, in Colorado Springs, December 15.

* *

The selection of Dean Robert L. Stearns for the presidency of the State University seems to give satisfaction in both town and gown circles. President Stearns is a lawyer by profession and came from the deanship of the law school. He is a devoted communicant of the Protestant Episcopal Church. Mrs. Stearns comes from a notable Methodist lineage. Her maternal grandfather was the late Bishop David H. Moore, one-time chancellor of the University of Denver. Her paternal grandfather was former Governor Pitkin, also an influential Methodist in his time.

Apropos of the foregoing paragraph, many persons with memories of yesteryear have noted with sadness the recent death of Dr. Livingston Farrand. He was a native of Newark, N. J., and by profession a physician. He came from the staff of Columbia University to the headship of Colorado University for a term of service contemporary with the period of the World War. He became a great humanitarian as well as a great administrator. Those qualified to speak believe his outstanding contribution to mankind was in his record in the anti-tubercular campaign on both sides of the Atlantic in post-war years.

* *

The Emily Griffith Opportunity School, for years a conspicuous department of Denver's public school system, has attracted nation-wide attention, and was the subject of a featured article in a recent issue of *Fortune*. The school was founded by Miss Griffith, who foresaw it as a chance to help men and women of all ages from all walks and classes who had missed their earlier opportunities by reason of untoward circumstances. When, after a long and distinguished career, Miss Griffith resigned her principalship, she was succeeded by Paul Essert, who for the last five years has carried on the traditions of Opportunity in a conspicuous way. Mr. Essert is the son of Rev. and Mrs. Frank H. Essert of this city. Dr. Essert is a retired member of the Nebraska Conference, having also held pastorates in Ohio, Wyoming, and Colorado.

* *

The local press has carried complete accounts of the life of the late Spencer Penrose, a member of the well-known Pennsylvania Penrose family, and long a citizen of Colorado Springs. Mr. Penrose built the recently dedicated Will Rogers Memorial Shrine in Broadmoor Park, Colorado Springs, at a cost of $125,000. This shrine, standing on a promontory overlooking the city and commanding a long sweep of the Fountain Valley, brings sightseers from distant lands. Much of Mr. Penrose's wealth came from the mines in the Pike's Peak region. Current chronicles relate that a sizable portion of this vast estate has been set up as The El Pomar Foundation, having for its object many charitable and philanthropic enterprises, including an institute of research in tumor diseases, to be located in Colorado Springs.

* *

The untimely death of Rev. George F. Klein, for the last three years the superintendent of the Denver-Grand Junction District, was followed by several changes in Conference personnel. The responsibilities laid down by Dr. Klein were transferred to the shoulders of Dr. Houser, as before referred to, after a useful three years in the pulpit of Trinity Church in Denver. Another recent change, coming as of December 1, involved the transfer of Rev. George T. Green from the pulpit of the Washington Park Church in Denver to Grace Church, Oil City, Pa., in exchange with Rev. Samuel L. Maxwell, who assumes the pastorate of the Washington Park Church.

* *

The chancellor's office of the University of Denver has issued an analysis of the religious composition of the student body in which interesting facts are reflected. There are half as many Roman Catholic and Presbyterian preferences each as Methodist, one third as many Episcopalians, and one fourth as many Jews. There is a total range of more than twenty-five denominations represented, while one third of the entire body are without preference. Among other things this analysis sheds light upon the cosmopolitan character of student groups in Methodist institutions. In this respect Denver is probably no different from other places.

In this connection, it is fitting to note that the university lost one of its most valuable members in the death of Dean George Alfred Warfield in the early fall. Coming to the university twenty-five years ago, Dr. Warfield established its School of Commerce, which has grown with the years to become one of the most popular departments of the university. Modest and unassuming, but always sure of himself, Dr.

Honorary President, Bishop Herbert Welch
W. C. Rice H. F. Keiser C. H. Stackpole
President Treasurer Sec. & Librarian

New England Methodist Historical Society

581 Boylston Street, Boston

IT IS A SMALL SOCIETY, BUT THERE ARE THOSE WHO LOVE IT

"Grow old along with me"—and at the same time stay young—by reading History.

Visit our ample and welcome reading room.

Use our outstanding Library of Books and Papers on Methodist History.

Annual Membership $1
Life Membership . . $50

Legacies and gifts solicited. Also books new and old.

"We are ever Seekers with no Past to our back."—Emerson.

The Franklin Square House

11 EAST NEWTON STREET, BOSTON, MASS.

For thirty-seven years, young business women and students living in Boston have enjoyed the comforts and the home-like atmosphere provided by the Franklin Square House. Accommodations at very reasonable rates, with complete service including hospital care, are made possible by an endowment fund. A booklet giving full information may be had by addressing The Registrar.

SAFE RELIEF *for* *Varicose Veins*

WEAR
Worcester Elastic
CUSTOM MADE HOSIERY

Don't neglect Varicose veins. Wear Worcester Elastic Seamed or Seamless stockings. Best because they are *knitted to your own measurements* of live rubber thread. Perfectly fitted. Longest Wearing. Cost less. Ensure Comfort.

WRITE TODAY for FREE *Illustrated Price List and Measurement Blank*. Includes Elastic Hosiery, Abdominal Belts, and Trusses.

Worcester Elastic Stocking and Truss Company

WORCESTER, MASSACHUSETTS
In business over 50 years

Church of All Nations

of MORGAN MEMORIAL

FOR many years this unique church serving the polyglot community of Boston's South End has been a strong tower of spiritual comfort and help. Its language pastors minister to separate congregations in the native tongue. Here is truly "An House of Prayer for All People."

Your Financial Support Is Needed

E. J. HELMS, Minister F. C. MOORE, Treas.
81 Shawmut Ave., Boston, Mass.

Warfield was a prominent figure in the life of both the city and the university.

* *

Elsewhere in this letter mention is made of the death of Dr. George F. Klein, which occurred less than six months ago. His widow, Mrs. Bessie Klein, died unexpectedly two days before Christmas. Thus two exceptionally useful personalities have been suddenly removed in the prime of their years.

* *

On a Sunday in November, First Church, Fort Morgan, observed its semicentennial. Bishop W. E. Hammaker preached in the morning. The afternoon service was participated in by several persons, including Rev. E. N. Edgerton and Rev. F. R. Hollenback, former pastor and district superintendent, respectively. A feature of the afternoon service was the sketch of the growth of the congregation read by Dan Steele, son of a former pastor, Rev. Charles B. Steele, and a nephew of Rev. W. F. Steele, first pastor. Mr. Steele is a grandson of Dr. Daniel Steele, a conspicuous figure in New England Methodism two generations ago. FRANK R. HOLLENBACK.

Church Membership

MEMBERSHIP MANUAL
OF THE METHODIST CHURCH
Prepared by LOUIS F. W. LESEMANN
Revised Edition

The use of this Manual will establish our young people in the essential truths of Christianity and of Methodism.

Net, paper, per copy, 20 cents; per dozen, $2.00; per hundred, $15.00. Carriage extra. Cloth, per copy, 35 cents; per dozen, $4.00. Carriage extra.

PREPARATORY LESSONS
FOR CHURCH MEMBERSHIP
Revised Edition
LUCIUS H. BUGBEE

For the pastor who is training his young people and children. This revision contains the Order of Baptism and the Reception of Members according to the Discipline of 1939.

Paper, 25 cents

A METHODIST CHILD'S
MEMBERSHIP MANUAL
COSTEN J. HARRELL

Simple studies in the Christian faith for the use of children being prepared for church membership. To its use should be added "the care and sympathetic direction of teachers, parents, and pastors."

Net, paper, per copy, 10 cents; per dozen, 85 cents; per hundred, $5.00. Carriage extra.

MY
CHURCH MEMBERSHIP

An attractive eight-page leaflet prepared as an aid to the announced effort to bring about a revitalized and reconstructed church membership.

Per hundred, $1.00

The Methodist Book Concern
(Founded 1789)
NEW YORK CINCINNATI CHICAGO
Boston Detroit Pittsburgh Kansas City
San Francisco Portland, Ore.
Order from the nearest Address

A New England Conference Anthology

THOMAS T. JOHNSTON

ZIONS HERALD says of "A North Country Anthology" that "it is an innovation that might well be duplicated by other groups of church folk. For here and there in our parishes is considerable talent that might be used in greater measure in behalf of religion. Moreover, the spirit of poetry is one of the permanent allies of faith. Our age, more than others, needs a philosophy that can sing. We salute the bards of New Hampshire and their melodies—and ask for more!"

Perhaps ZIONS HERALD would be pleased to hear from the bards of Massachusetts as well? As indicated in the review of "A North Country Anthology," Rev. Frank P. Fletcher of Littleton, N. H., served as publisher.

I have since procured a copy of the little book and find it interesting, and agree with ZIONS HERALD that the idea is itself commendable. I should like to see the experiment tried out within the bounds of the New England Conference, and should be willing to serve as publisher of such an anthology, could I be assured of suitable poetic contributions for it and other support needed to make it a success. I should want it to be a collection of new poems rather than a collection of old ones, that is, of lines that had hitherto appeared in print. Contributed poems would be acceptable from both ministers and laymen within the bounds of the New England Conference, nor would there be any disposition to look askance upon talented young people within our churches. Of course, a certain standard of merit would need to be maintained.

My own knowledge is very limited of who, within our churches, under inspiration, desperation, or perspiration, ever writes poetry. But the following are under definite suspicion or indictment: President Daniel L. Marsh, Dean Earl Marlatt, William L. Stidger, Fred Winslow Adams, R. Emory Beetham, Edgar S. Brightman, Irving W. Arnold, Richard T. Broeg, Azariah F. Reimer, Elmore Brown, Genevieve L. Hutchinson, Mrs. George E. Heath, A. Riama Crawford, Arthur Hopkinson, J. Lester Hankins, William Osborn, and Walter O. Terry. I had not studied out any particular order in presenting those names. If there is any error in including any one of them, there is, doubtless, a far greater error by way of leaving other names out, for which I beg to be forgiven, since such oversight is not intentional.

I should solicit contributions for the anthology from each of those named, and from the many more who are perhaps as yet unnamed or even unknown, but who would reveal themselves or be discovered or pointed out as having the "wherewithal" deep within the soul.

I believe that such an anthology would many times over justify itself through its artistic, cultural, literary, and spiritual returns, though its content would include all kinds of poetic expression, all the way from the humorous to the religious. I feel that a great deal, by way of human effort, and even excellent achievement, in this line of the poetic art, is self-suppressed and restrained because of timidity, modesty, and fear. There should be more public encouragement along this line of writing. And let it be said, by way of invitation to the hesitant, that the boldest writers are not always the best.

Are there not those within the bounds of the New England Conference who are interested in this idea? And what are their suggestions? An anthology of songs from the bards and birds of our own churches, both pulpit and pew, is indeed a pleasing possibility and, through the spirit of cooperative helpfulness, could readily be produced. So mote it be!

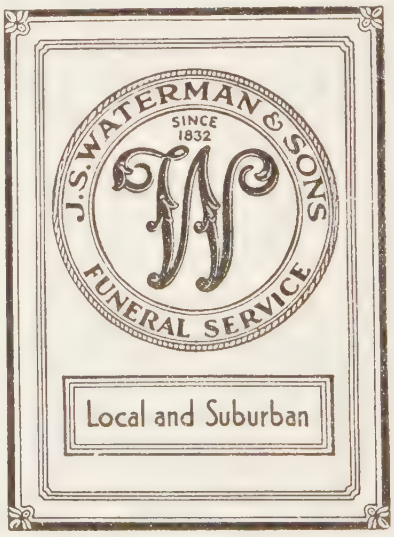
New Lending Library

Carefully selected recent books on social problems have been placed on a lending shelf in the Boston Book Concern salesroom, and may be borrowed without charge. The volumes have been placed there by the local unit of the Methodist Federation for Social Service. The M.F.S.S. has no propaganda to foist upon readers. "To inform and not to inflame" characterizes the attitude of the committee.

Among the books that may be borrowed are the following: Josephine Goldmark and A. H. Hollman, "Democracy in Denmark"; Emmanuel Mounier, "A Personalist Manifesto"; Harris Franklin Rall, editor, "Religion and Public Affairs"; Norman Thomas and Bertram D. Wolfe, "Keep America Out of War"; Walter W. Van Kirk, "Religion Renounces War"; Fritz A. Voigt, "Unto Cæsar."

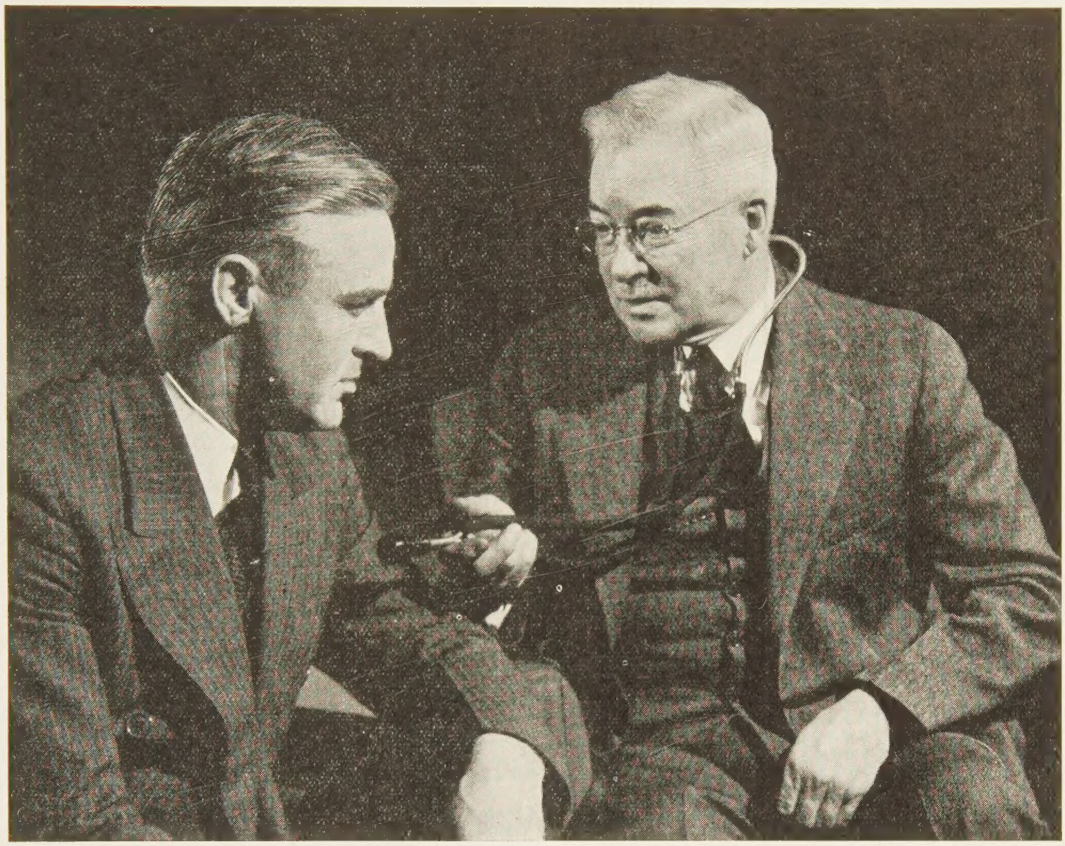
The local M.F.S.S. organization is composed of the following officers: president, Professor Edgar S. Brightman; vice-president, Rev. Hobart F. Goewey; secretary-treasurer, Rev. Clarence F. Avey; committee chairmen: labor and civil liberties, Professor David D. Vaughan; cooperatives, Rev. W. Randolph Thornton; war and peace, Rev. J. Lester Hankins; temperance and liquor control, Rev. Mark R. Shaw; finance, Jess D. Traylor; education and action, Professor Charles W. Havice.

Donations to this free loan library will be gratefully received. Communications should be sent to the president, Professor Edgar S. Brightman, Boston University, or to Professor Charles W. Havice, Northeastern University.



FEDERAL ENGRAVING CO.
FOR QUALITY AND SERVICE
DAY and NIGHT
Phone LIBerty 2496 — 2497
15 EAST ST. BOSTON, MASS.

A Doctor's Advice



The idea that beer, wines and whiskey are tonics has been thoroughly exploded. . . . One way for a person to form an appetite for alcohol that will end in forming the habit is to take beer, wine or whiskey as a tonic. It is the alcohol in those beverages that makes one want the second and the third bottle, and then more of the tonics containing alcohol.

"The physician in prescribing alcohol in any form should not forget that he is giving his trusting patient a habit-forming drug."

—Seale Harris, M.D., F.A.C.P.

The Board of Temperance, The Methodist Church, The Methodist Building, Washington, D. C.

The Methodist Church

Membership by Areas

Birmingham,	541,038
Cincinnati,	475,126
Chicago,	387,947
Washington,	387,169
Pittsburgh,	366,061
Nashville,	364,585
Richmond,	344,637
Charlotte,	317,532
Oklahoma City,	309,238
Indianapolis,	302,568
New York,	296,786
Dallas,	292,573
Houston,	281,751
Philadelphia,	265,185
Des Moines,	258,508
Atlanta (White),	258,122
St. Louis,	227,502
Kansas City,	187,783
Detroit,	182,608
Minneapolis,	181,882
San Francisco,	178,181
Syracuse,	169,336
Boston,	164,297
Louisville,	141,832
Columbus,	121,086
New Orleans,	120,158
Portland,	108,490
Omaha,	96,616
Atlanta (Colored),	85,910
Denver,	78,530

Delegates Elected

PITTSBURGH CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—Sanford W. Corcoran, Joseph D. Piper, William K. Anderson, David R. Graham, T. LeRoy Hooper. *Lay*—Miss Elizabeth M. Lee, Everett W. Jones, William C. Perkins, Jackson C. McQuiston, Robert C. Sproul.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—John W. Hawley, Thomas G. Hicks, Jacob S. Payton, L. D. Spaugy, Albert G. Curry, John F. Jose. *Lay*—Charles P. Howe, Robert L. Wickline, George V. Moore, P. W. Morgan, Walter T. Smith, Mrs. Rhoda S. Barclay.

PENINSULA

General and Jurisdictional Conferences: *Ministerial*—J. J. Bunting, W. A. Hearn, T. C. Mulligan. *Lay*—O. M. Shockley, Miss Bettie S. Brittingham, Wilmer Fell Davis.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—D. W. Jacobs, W. E. Gunby, W. P. Roberts, E. P. Thomas, E. C. Hallman. *Lay*—Harry B. Wright, Fred P. Atkins, Harry E. Walls, Luther Bennett, C. M. Satterfield.

The BIBLE

SHOULD BE IN EVERY HOME!

The Masterpiece of Literature

Call, or send for catalog

MASSACHUSETTS BIBLE SOCIETY

41 Bromfield St. Boston

TAKE SUN-GLOW TABLETS Regularly

These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D—with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUGSTORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.

Worcester, Mass.

Their Comfort---Your Will

Would you help to give comfort to aged preachers and their widows during their declining years?

Put in your Will (or codicil) a bequest to the **Preachers Aid Society, New England Annual Conference, Methodist Episcopal Church** (an organization of laymen serving gratis. Incorporated in Massachusetts 1858).

They Need It and Are Worthy

STANLEY O. MACMULLEN, Treas.
137 Milk St., Boston, Mass.

WEBSTER H. POWELL, Exec. Sec
581 Boylston St., Boston, Mass

Church Register

HERALD CALENDAR

Boston Methodist Social Union, Bishop Paul B. Kern, speaker, Jacob Sleeper Hall, January 15

The Methodist Advance, Boston, January 16

Race Relations Sunday, February 11

New England Methodist Student Conference, Epworth Church, Cambridge, February 17, 18

General Conference of The Methodist Church, Atlantic City, N. J., April 24

Southeastern Jurisdictional Conference, May 22

South Central Jurisdictional Conference, Oklahoma City, Okla., May 28

Northeastern Jurisdictional Conference, Atlantic City, N. J., June 18

Central Jurisdictional Conference, Union Memorial Methodist Church, St. Louis, Mo., June 21

North Central Jurisdictional Conference, Chicago Temple, Chicago, Ill., June 26

Western Jurisdictional Conference, San Francisco, Cal., July 9

NOTICE—The sixtieth annual meeting of the New England Methodist Historical Society is called for Monday, January 15, at 2 P.M., in Room 41, 581 Boylston Street, Boston. Election of officers, reports, and business.

NEW ENGLAND DEACONESS HOSPITAL, ANNUAL MEETING OF CORPORATION—The annual meeting of the Corporation of the New England Deaconess Hospital will be held on Tuesday, January 23, 1940, at 4 P.M., at the New England Deaconess Hospital, 16 Deaconess Road, Boston, for the purpose of electing officers, trustees, and members of the Corporation, and for the transaction of any other business which may regularly come before the meeting. VINCENT P. CLARKE, Clerk.

Worcester District Party

Attended by one of the largest gatherings of the ministers and the wives ever held, the annual Worcester District Christmas Party took place at the district parsonage in place of the December ministers' meeting. Rev. John L. Cairns, district superintendent, and his sister, Miss Lavinia Cairns, again proved themselves gracious and generous hosts.

Rev. Mont M. Thornburg, with his cornet, conducted the carol-singing. Rev. H. G. Buckingham and Rev. F. M. Estes offered prayer. Bishop and Mrs. G. Bromley Oxnam were presented, and the bishop read from a booklet a Christmas message of which he is the author. Dr. Tehyi Hsieh was next introduced and expressed his Christmas greetings to all present.

Then came Old Santa. With rhymes witty, he addressed himself particularly to Bishop Oxnam and Mrs. Oxnam, to both of whom he presented gifts. Gifts also were presented to Mrs. Charles Wesley Burns and to Miss Cairns. Then, from around the decorated Christmas tree, gifts were distributed to all present.

Luncheon followed, served under the direction of Miss Cairns, who was assisted by a group of women from Wesley Church, and by many of the younger ministers and wives of the district. ELMORE BROWN.

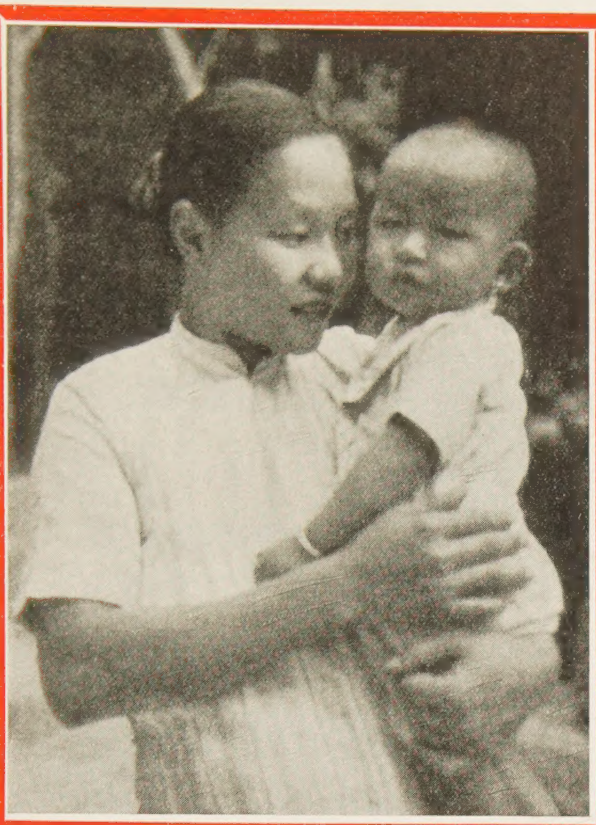
Miscellaneous Advertisements

TO LET until May 1, near Boston, six-room furnished apartment, hot water heat (coal in cellar). Garage. Price reasonable. Address ZIONS HERALD, Box N.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

BOOKKEEPER—Burdett graduate, seeks job on not-what-do-I-get-but-how-much-can-I-serve basis. Check my references. Address Box S, ZIONS HERALD.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.



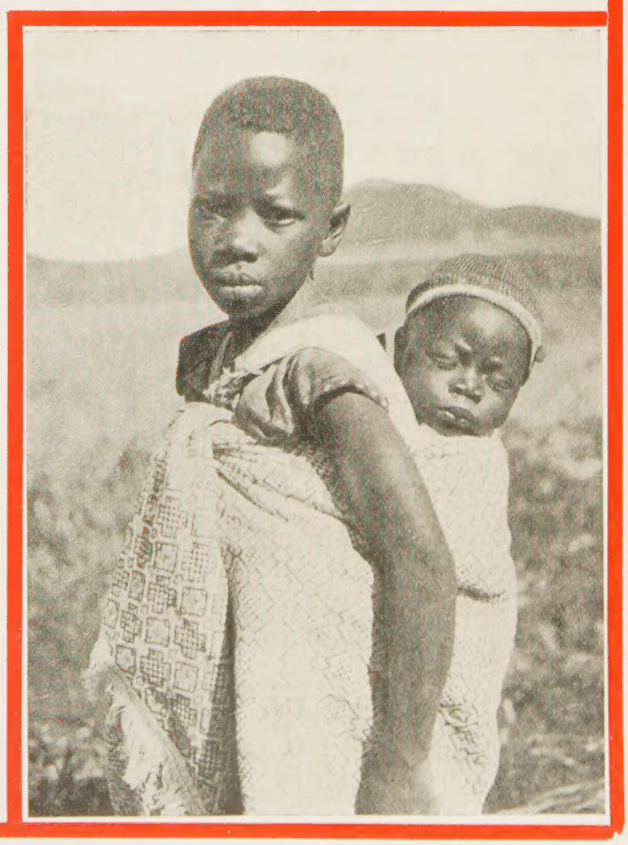
Madonnas

"A mother is a mother still,
The holiest thing alive"

So sang the poet Coleridge. . . . Such is the testimony of every observer of mothers among every race, of every color, in every clime. Mother love is as old and as deep and as constant as the human race.

"There are no heathen babies" is another race-wide truism. . . . . The babe in China or in Africa is born with the same fundamental possibilities and promise as the babe in Palestine or in America. The difference is in the environment in which it first sees light, first receives its childish impressions and then its mind-set. The difference between a cultured Christian and a raw heathen is not something inherent in race or nationality or color, but in the environment of childhood and of youth.

The Oriental mother is as eager, within her lights, for the welfare and happiness of her offspring as is the Occidental mother for hers. . . . It is because of this deeply rooted desire, plus the mother's recognition of what Christianity has meant in the lives of people of her acquaintance, that in these days a mother readily brings her boy or girl to the Christian clinic, the Christian school, the Christian chapel. The day when missionaries had to "purchase" orphans with which to start a school has passed. Mothers crowd school doors to give their little ones a chance. Long lines of mothers with their babes may be found any morning in remote Christian clinics and dispensaries. And to the church mothers eagerly take their little ones; for did He not say, "Of such is the kingdom of heaven"?



Board of Foreign Missions of the
Methodist Episcopal Church
150 Fifth Avenue, New York, N. Y.

BOSTON UNIVERSITY

"NOT ONLY GREATER THAN ANY OF ITS PARTS
BUT GREATER EVEN THAN THE SUM OF THEM"

Its alumni serve the world

COLLEGE OF BUSINESS ADMINISTRATION

Boston University College of Business Administration serves business and industry, commerce and finance not only throughout New England but also in many sections of the country far from Boston. Each year this vigorous Department, now newly housed in the Hayden Memorial on the Charles River campus, sends from two hundred to three hundred well trained graduates into the field of business.

The influence of these men and women cannot be measured by any gauge, yet the fact that their influence is a vital factor in New England today will not be denied. This source of business leadership will be recognized as important to the welfare of all commerce.

In addition, this Department reaches out into other fields related to business. For instance, in the field of training for commercial teaching, it is outstanding. More than sixty per cent of the pupils in New England high schools are registered for commercial courses; for their many teachers, Boston University in its various schools and colleges provides virtually the only training courses of college grade.

In the field of journalism this Department is also important. Nearly every newspaper of influence in New England has on its staff one or more graduates of Boston University. The program in this technical subject at Boston University College of Business Administration is the only nationally accredited course in journalism available in New England.

The Bureau of Business Research of this college has made direct contributions to business and commerce through its penetrating studies and compilation of social and economic data.

The Boston University College of Business Administration through its own program and through the influence of its graduates means much to America.

2.

This is the second of a series of eleven statements designed to acquaint the public with the service of Boston University to all branches of human life today.

Where there's a will, there's a way!

REMEMBER BOSTON UNIVERSITY IN YOUR WILL.